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Stri-Dharma

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

OFFICE OF THE ... 5-JAN 1934 MADRAS

DECEMBER, 1933

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STRI DHARMA

Editor: MRS. H. M. DADABHOY.

Headquarters: PANTHEON GARDENS, EGMORE, MADRAS.

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OFFICE OF ... 5-JAN 1931 MADRAS

Women's Indian Association

OBJECTS

1. To present to Women their responsibilities as daughters of India.

2. To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.

3. To secure the abolition of child-marriage and other social evils.

4. To secure for Women the vote for Municipal and Legislative Councils on the same terms as it is or may be granted to men.

5. To secure adequate representation of Women on Municipalities, Taluk and Local Boards, Legislative Councils and Assemblies.

6. To secure for Women the right to vote and to be elected for the Council of State.

7. To establish equality of rights and opportunities between Men and Women.

8. To help Women to realise that the future of India lies largely in their hands: for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.

9. To band Women into groups for the purpose of self-development and education, and for the definite service of others.

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of Women having the same aims can be affiliated to the Women's Indian Association.

Local Branches are self-governing and make their own arrangements.

ORGANIZATION

The Association, which has a central organization at the W. I. A. Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 24 Centres and over 4,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims, ideals and work of the Association are on a religious but non-sectarian basis.

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The Editor does not hold herself responsible for opinions expressed in signed or initialled articles or by correspondents.

Note :—All communications regarding Editorial matter and reviews should be addressed to the Editor, Stri Dharma, Pantheon Gardens, Egmore, Madras.

Subscribers are requested to mention their subscription number when reporting complaints or change of address, etc. These communications should reach our office by the 15th of every month.

The Group taken on the occasion of the 16th Annual Meeting of the Women's Indian Association Mrs. M. E. Cousins, B. Mus, presided.

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England boycotts German goods :

We read that in England an intensive campaign has been started to boycott German goods in order to encourage a spirit of 'Buy British.' This is significant. Economic boycott of another country's goods is synonymous with encouraging those of your own country. The two aspects are like the two sides of the same coin and the inference is inescapable. It is prefectly correct and worthy to encourage economic prosperity of one's own country by buying "Swadeshi" (that is products of one's own country) but in doing this one must forego and forbid the buying of the foreign merchandise. It is just the other half of the whole campaign. It is a happy augury that England accepts the principle. What is right for England should be equally right for every other country because this is the foundation of national prosperity!

Mahatma Gandhiji's Visit:

Madras will soon have the pleasure of welcoming Mahatma Gandhi when he passes through on his tour through Tamil-Nadu. The Women's Indian Association have been fortunate in securing an hour of his crowded programme when he will visit the association office and meet the leading women of the city and give us his blessing. The Women's Indian Association has always, even before Mahatma Gandhi started his campaign of social reform done work for the uplift and amelioration of the Harijans and to this day they whole-heartedly sympathise with and support all efforts to remove the disabilities that lie in the way of the fuller progress moral, mental and spiritual of the vast section of our fellow countrymen and women. It will be therefore a very happy opportunity for the workers of the Women's Indian Association to meet Mahatmaji on this occasion. An address of Welcome will be presented.

The New Sheriff for Madras:

The Women's Indian Association have heard with great pleasure of the appointment of Dewan Bahadur M. Balasundaram Naidu Garu as the Sheriff of Madras. He has always been a generous supporter of the Women's Cause and particularly of the Women's Indian Association. We offer him our heartiest congratulations.

Editor's Note:—In the last issue of Stri Dharma a spelling mistake has occured on page 3, where the word "Morality" was substituted for 'Mortality'. We wish to correct this error.

THE SIXTEENTH ANNUAL MEETING OF THE W. I. A.

The Sixteenth Annual Meeting of the Women's Indian Association was held on 15-11-1933 at Pantheon Gardens, Egmore. Mrs. Margaret E. Cousins presided. There was a large and representative gathering of men and women. The proceedings commenced with prayers.

Mrs. Ammu Swaminathan extended a hearty welcome to Mrs. Cousins and recalled her services to the cause of Indian women, especially the Women's Indian Association.

Mrs. Cousins said that she had been closely connected with the Association since its inception in 1917. She complimented Mrs. Muthulakshmi Reddi, who recently resigned the secretaryship of the Association, on the splendid work she had done for the feminist movement in India. During the sixteen years of its existence, the Women's Indian Association, said the speaker, had done a considerable amount of work for improving the conditions of Indian Women. The primary object of the Association was to bring an ever-widening circle of women into united action and it had succeeded wonderfully towards the realisation of this object. On account of the strenuous efforts of some of its members, the Association was able to secure a large measure of international sympathy for its objects.

Dr. (Mrs.) Muthulakshmi Reddi, the out-going Hon. General Secretary, then read the Annual Report for the year 1932—33. Extracts from which are printed on another page.

Mrs. Kuriyan moved the adoption of the report. She said that the Association had presented a record of substantial work. Its appeal for a rescue home for girls should be supported and encouraged. She hoped that in the coming year more and more of her sisters would take an interest in the work of the Association and help to establish a rescue home in the city and give their time and energy to the work.

Sir K. V. Reddi's Speech

Sir K. V. Reddi addressing the meeting said that in many respects it appeared to him that the report presented sounded much better than many that he had heard at men's meetings. For one thing they had shown a clear saving of something like Rs. 5,000, a fact on which their Secretary and Treasurer deserved to be congratulated. The objects of their Association were praiseworthy and no reasonably-minded person could take objection to them. Women were as much entitled to enter politics as men and help the latter in getting freedom for the country as a whole. "Honestly believe me", remarked Sir K. V. Reddi humorously "all cultured men obey their wives."

Sir K. V. Reddi said that Indian settlers in South Africa took a more active interest in politics than their brethren in India. He paid a tribute to the Madras Legislative Council as the first province in India to grant franchise rights to women. He hoped that in the fight for their rights Indian women would not forget their responsibilities to their children and their homes. The speaker said that it had been pointed out to him by Mrs. Cousins that Indian women had no franchise rights for elections to the Council of State. He assured the Association that he would support any measure calculated to grant women this right.

Miss Shepherd said that though a great deal of work had been done by the Association for the abolition of traffic in women much remained to be done for the realisation of their object. Considerable propaganda would have to be carried on among the public, and for this purpose an army of sympathetic volunteers was required.

Rao Bahadur K. V. Sesha Ayyangar, Secretary of the Madras Vigilance Association, said that the work in connexion with the abolition of traffic in women had reached a stage when men workers must hand over their charge to women. The Act had been enforced in Madras and certain important centres in the mufussil. He appealed for women volunteers and said that upon the lead given by Madras in this connexion would depend the success of the movement elsewhere in the presidency.

Mr. Abdul Hameed Khan and Mrs. P. Krishna Menon spoke in support of the motion for the adoption of the report. The report was duly passed.

Mrs. Muthulakshmi Reddi was elected president for the ensuing year and Mrs. Dadabhoy secretary.

Messages wishing the association success were then read.

Mrs. Sarojini Naidu sent the following inspiring message :—

"Cleave fast to highest ancient conceptions of womanhood but courageously follow and fulfil modern ideas in accordance with wide vision of responsibility and service."

Mrs. Malati Patwardhan wired :—"Regret inability attend wish association every success."

Many other messages from branch secretaries were also read.

Mrs. Cousins' Speech

In bringing the proceedings to a close, Mrs. Cousins said that it was a matter of congratulation that they were able to meet together in such large numbers to conduct their sixteenth annual meeting. Stability, continuity, and a substantial balance at the Bank were almost uncommon things at the present day of universal economic depression. The Association had worked during the last 16 years steadily for compulsory primary education, for reforms, political and social, and for expansion of higher education. Enfranchisement of women on terms of theoretical equality or on the principle of equality with men, was very peculiarly the result of the Association's vigilant work and the Association still remained the watch-dog of women's political freedom and the opportunity for public recognition, and positions for public service. One of the aims of the Association had been to bring ever widening circles of women into united action. They had been able to initiate and convene the All-India Women's Conference and also the All-Asian. It was now most probable that the International Women's Suffrage Alliance would be held in India. She might say that the Association exercised the most international influence. Long before the recent surge of interest in Harijan community, the Association had been serving the Adi-Dravida children.

The unity which the members showed in protesting against communal electorates was an indication that women where placing their common humanity and their common patriotism above sectional interests. If the British Government introduced the virus of communalism into the united ranks of Indian womenhood by provisions such as had been proposed in the White

Paper—provisions that had been most strongly protested against by the largest associations of Indian women, then it would show the hypocrisy of its oft-asserted desire for a united demand from the communities. At present the prospects of getting justice were dark; but it was better to have tried and failed than never to have tried at all. As an old suffragette, she knew that every temporary defeat was but a step towards victory, and they would be defeated only if they ceased to struggle for their ideals and rights.

As their association had been from its inception interested in constructive politics, it followed that it must strive to secure the election of women to the future legislatures. The Association should agitate for the abolition of capital punishment and improvement in the treatment of politicals in jails and particularly for sweeping away the system of 'C' class imprisonment.

Mrs. Cousins paid a tribute to the work of the branches of the Association. She expressed her deep sorrow at the passing away of Dr. Annie Besant, who had the honour of helping the association for the past 16 years. They must, she said in conclusion, dedicate themselves more completely to the helping of the Association so as to be worthy of the companionship they had with one of the greatest women the world had ever known. They must not fail her trust in them. Then indeed they would increase in strength and continue their work for the liberation of India from internal defects and external domination.

Mrs. Cousins next placed before the meeting a number of resolutions passed in committee for ratification by the general body.

Resolutions

1. "This meeting of the Women's Indian Association places on record its sense of the great loss India has sustained in the passing away of Dr. Annie Besant and its profound gratitude to her for the inestimable service she has rendered to all women in the world, particularly to Indian women and expresses the hope that her lofty ideals may ever inspire the women's movement".

2. "This meeting of the Women's Indian Association expresses its feeling of profound sorrow and the great loss to the nation by the passing away of Sjt. V. J. Patel."

3. "This meeting of the Women's Indian Association pays homage to the memory of India's most illustrious and noble son, Rajarammohan Roy, who worked so ardently for the emancipation of women in the dark days of ignorance and superstitions a hundred years ago, and appeals to all men and women to support generously his centenary celebration which is being held this year."

4. "This meeting of Women's Indian Association offers its most cordial welcome to Mahatma Gandhi on his visit to South India and prays for the success of his noble mission."

5. "This meeting of the Women's Indian Association appeals to all the leaders in the country to convene an All-Parties conference immediately to come to a definite decision regarding the future political programme so as to rouse the people from the present apathy."

6. "This meeting of the Women's Indian Association supports MEMORANDUM II of the Women's Indian Association, All-India Women's Conference, and the National Council of Women in India on women's franchise."

7. (*a*) "This meeting of the W. I. A. records its strong protest against the bills for the repeal of the Sarda Act, and strongly recommends that the government and Assembly should amend the Act so as prevent and penalise child-marriages."

(*b*) "This meeting of the W. I. A. requests the government and the Assembly to carry out the recommendations of the Joshi Committee."

8. "This meeting of the W. I. A. whole-heartedly supports the Temple Entry Bill now before the Assembly."

9. "This meeting of the W. I. A. supports the Harbilas Sarda's Hindu Widow's Maintenance Bill now before the Assembly."

10. "This meeting of the Women's Indian Association gives its whole-hearted support to the Girls' Protection Bill now before the Assembly and the bill before the local council to prevent unequal marriages, and appeals to the public of Madras to subscribe liberally to a Home for Homeless Girls."

11. (*a*) "This meeting of the Women's Indian Association *recommends that British control teaching should be imparted to parents desiring it in recognised clinics by competent medical men and women on sufficient medical grounds ;*

(*b*) *Moral Instruction based on spiritual ideals, upholding the best traditions of the country, should be given in all educational institutions ;*

(*c*) *The principles of sex and Social Hygiene should be taught in all high schools and colleges.*

12. "This meeting of the W. I. A. reiterates its former resolution that while placing on record its appreciation of the work already done, it calls for increased effort in the support of indigenous industries (Swadeshi) such as hand-spinning, weaving, and all other cottage industries."

SOME WOMEN LEADERS OF TO-DAY

BY MRS. M. E. COUSINS, B. MUS.

An Irish proverb says : "It is blessed to be among women." During my recent 18 months' absence from India I had the blessing of being with groups of women in the United States, Geneva, and the near East and in putting on record my appreciation of certain leaders of these groups as a souvenir and memorandum of my contact with these, I may be able to share my blessings with my friends in India. Freedom is the ideal for which they all stood, and those, who have worked for freedom in any of its aspects or applications, know that the experiences of the struggle (it always is a struggle) are alike in nature whatever be the country or the concrete object.

The veterans in the van of freedom are always interesting and worthy of veneration, and it was a special pleasure to me to meet for the first time Mrs. Carrie Chapman Catt, the lifelong leader of the Women's Suffrage cause in the United States,

and internationally. She was for many years the president of the International Alliance for Women Suffrage, and presided over notable sessions in New York, Berlin, Geneva, and Paris. I was specially anxious to meet her because she had given the Women's Indian Association a yearly donation for five years from funds that she held in trust. This money was specially ear-marked to help women to win the vote in unenfranchised countries. Mrs. Catt chose India as one of the first countries to be thus financially reinforced and the money her association sent was instrumental in carrying to success the campaign in India which so easily and successfully enfranchised Indian womanhood on the same terms as Indian manhood. She is now over seventy years old. Her mind is full of alertness and interest in world problems but some years ago she broke her leg and the results have kept her to the house as a semi-invalid. Dr. Cousins and I paid a delightful visit to her home some 30 miles outside New York and enjoyed her sparkling conversation on many subjects. Her setting was typically suburban American, her large living room stocked with books, flowers, souvenirs of many lands, her dining room austerely simple but with cutlery napery, glass and china shining and spotless. Her garden is her joy and in one corner of it is her motor garage with rooms above it in which her chauffeur gardener lives with his little family. The small compound ground and the house are her own property and from its carnations to its couches it bears the impress of a woman of culture, self-dependence, and freedom. Every month she reads "Stri Dharma", (the monthly magazine of the Women's Indian Association) with the greatest interest and sympathy. She is a typical constitutionalist and it was as a great organiser and by her gifts as a speaker and a born Executive that she marshalled the big battalions which won political enfranchisement for every woman in the United States of America in 1921.

But it was the women leaders of the younger generation in the States who gave me "the thrill" of unique personality and mission. The two to whom I pay especial homage, are Alice Paul and Margaret Sanger. They are contrasts to Mrs. Chapman Catt in that they are born rebels. She is the plodding constitutionalist, they are militants and have suffered imprisonment for their ideals.

Alice Paul is the brain of the National Women's Party of the United States. It was formerly the militant section of the agitation for Women Suffrage, and since then its banner has been "Equal Rights for Women." I met Alice Paul at the Party's Head-quarters at Washington, where I was her honoured guest for a week and later I worked with her at Geneva for six weeks in connection with Equal Rights of Nationality for Women, and also as a ex-member of the International Committee for India.

A Group taken on the occasion of the At Home given to Mrs. Swaminathan to Welcome her on her return from Europe.

"Still waters run deep" is a proverb that expresses her. She is a Quaker (Friend) and the quietism for which the "friends" are noted is the first of her characteristics that one notes. She hardly ever speaks in public; she holds no office in the organisation; she dresses simply; she never attracts attention, she is the very opposite of the usual political women publicist of America. Sometimes she is like a mouse, but see her fighting her foe and she is a lion with sparking eyes. But I never met anyone who so implicitly commanded her colleagues. Her wish is law to them. I saw how when she wanted co-workers, women hastened to her side from Vienna, England, Hungary, Italy. Her word is law because her power of commandership is recognised as well thought out and well-directed. She aims at adding a new amendment to the American Constitution namely "men and women shall have equal Rights throughout the United States and every place subject to its jurisdiction."

By that she envisages a condition of American law which will give all-round equality of status, opportunity, and circumstances for American women. But she is too big a soul to be bounded by her own national interests only. Her researches into the laws of her own country which discriminated against women awakened her forcibly to the appallingly unfair condition of laws under which women lived all over the world. She devoted three or four years to the most painstaking and exhaustive compilation of such laws and by her thesis on this subject took her degree of Doctor of Laws in Columbia University, New York. She is essentially a thinker, a fundamentalist in solving the problems of the world as they affect women. She is not a tub-thumper, or a demogogue, or a politician as such. But she is a pioneer of the wilds of human action and she has had her vision of a "free field and no favour" for women. She is leading her colleagues through thick and thin to secure that field and clear it of all old stumps of jungle or refuse. Thus she was prepared for the work which opened before her when her ever vigilant eye found that the right to retain her own nationality on marriage won by American women in 1921 by the Cable Bill were being jeopardised by the proposals being made by the International codifications of Law Conference held in the Hague in 1929. This Conference recommended that wives should lose their own nationality at marriage and compulsorily take on the nationality of the husband. Alice Paul raised a hue and cry about the injustice and the bias of starting a new era of International Law on terms of such reactionary inequality in women's rights to their own nationality. She has generalled the forces which have been battering at national governments, the Council of the League of Nations, the 2nd Commission of the League and the League Assembly to prevent the

ratification of these clauses which treat women as merely an appendage of men. She is indomitable and untiring and inescapable and she will succeed, if not in preventing the ratification, in making it an expressed part of the code that these special clauses are merely transitional and non-ideal and lag behind the accomplished laws of certain countries (U.S.A. and S. America) and behind the demand of the United associations of women the world over. Men and women alike respect and admire the sincerity, the quietness, and the intensity of Alice Paul's drive for a condition of womanhood freed from man-made bains of sex-discrimination. Her sympathies are broad but her present objective is one-pointed incredibly, just short of fanaticism, rather her intensity is the absolute necessity for achievement of purpose where her will directs and holds focussed the reformation of the circumstances which cripple and arrest the free expression of the life of half of humanity-womanhood.

She is self-dedicated to the service of her sex, as is shown by the strong astrological influences in her horoscope by Virgo the constellation of the Zodiac which precedes Libral the Balance. She is one of those few women who are always in existence, whose quiet words and acts may change the destinies of eras. She is honorably known to the highest legislators and jurists of all lands and will undoubtedly crown her leaderships of the militant campaign of American Women for the vote, by gaining equality of opportunity in all spheres of life. If the International Code of Law gets a chance of dispensing justice impartially to men and women it will be because of her tireless activity for that consummation.

A totally different type of woman is Margaret Sanger, with whose friendship I was also honoured. She is about the same age, somewhere in the forties and has become internationally famous as the exponent of the movement for Birth Control. While Alice Paul impresses you with her quietness of power, Margaret Sanger strikes sparks from her radio-active personality. She is like white-hot fire. Her heart glows. She is a vortex of sympathy for the sufferings of motherhood in bondage. Her impulses, her intentions, have been her leaders in the twenty years' struggle she has put up, almost single-handed and against columny and persecution of all kinds in order to give the knowledge of medical science to parents regarding mastery of the laws of reproduction. Her parents were Irish and there is something of the elan, the wit, the unexpectedness, the chivalry of that race in all her actions. She is an individualist. She finds organisations hampering yet she has created, used and abused, and resigned from them effectively.

I met Mrs. Sanger at a dinner she had organised so that H. G. Wells, might express his views on the Birth Control problem, it was a brilliant affair in the Astor Hotel attended by a large crowd of notable people. Her vital handshake and the lights in

her eyes and hair gripped me the moment I was introduced to her. We "clicked." I knew on the instant that I had met a fellow-soul, later events proved it and I count her friendship one of the most valuable experiences of my visit to America. I hope it may also be a link in a chain of circumstances that will bring her to India, a land for which she has much sympathy. She trained as a nurse before her marriage and her hospital experiences and her visiting in the slums of cities brought her into contact with such heart-rending problems of disease and economic misery, and fear of the coming of unwanted and improvided for children and the other fear of the transferred attentions of the husband to other women, should the wife protest against the sex habit that all these raised in her the spirit of revolt and her consecration of herself to martyrdom if necessary, so that she might bring knowledge, power, and peace to her sisters. Everyone should read her autobiography "My fight for Birth Control." She under-went every kind of persecution in her crusade but has emerged so respected that she was chosen as the first recipient of a medal offered by the American Women's Association to the woman who had gained the most outstanding distinction in the arts, science, business, or professions out of New York's ten million population. They declared that she has changed the entire social structure of the world and opened the doors of knowledge to give light, freedom, and happiness to millions. She has shown the qualities of vision, integrity and valour they concluded.

In addition to spending a day with Mrs. Sanger at her beautiful home 80 miles outside of New York I had the privilege of being shown over her Birth Control Clinic by herself and was deeply and most favourably impressed by the mission it fulfils. From its modest pale green (for hope) hall-door to its smallest detail it emanated, cleanliness, moral and physical efficiency and science in service of the suffering, and consecration of heart and head to the removal of fear and the mastery of one law of nature by another law of nature. I saw that Margaret Sanger is very fundamentally one of the liberators of Womanhood from the curse of Eve, that she is one of the most ardent Light-Bringers in the world, that her sacrifices will, within a few generations, cause the world to be peopled only by children who are wished for and welcomed and thoroughly cared for. Surely it should then be a happier and healthier human race! Her campaign had reached its legislative phase this year, all her efforts are directed to repeal-ing or superseding the law in force at present which makes the sending of Birth Control knowledge through the post in the United States, an illegal act punishable by imprisonment and fine. Her first attempt in the U. S. Senate to have a new bill passed has been defeated chiefly by the influence of the Roman Catholic

Church. But she is undaunted and unintimidated. She will eventually make the States as free in this matter as are England, Holland, Australia, France and as India is fast becoming.

(to be continued)

EXTRACTS FROM THE REPORT OF THE WOMEN'S INDIAN ASSOCIATION.

Organisation

The Association has its Headquarters at Pantheon Gardens, Egmore, Madras and the Headquarter's Committee consists of a President, Vice-Presidents, an Hon. General Secretary, Hon. Treasurer, the Local Committee and an Advisory Council of the Secretaries of all the branches. The Association has branches throughout India and hence a wide membership numbering thousands.

Branches are formed wherever possible with a local Secretary to arrange the work and report to Headquarters. Subject to adherence to the general aims and objects of the Association, the Branches are self-governing, arrange their own programmes to suit local conditions and needs and manage their own finances. Through correspondence with the Headquarter's Secretary and through the Official Magazine of the Association, "*Stri-Dahrma*" the Branches and members are linked up and unified, and get a sense of strength, courage and inspiration which cannot be got by entirely independent, isolated educational centres. Also the strength of its membership and All-India character of the organisation enable it to voice public opinion and to weild an influence over vital matters concerning women's interests that cannot be exerted by individual local women's societies.

Extent and Socope

From its inception the Association has aimed at being useful to India as a unity, not merely to one Province, or predominantly to any one community, caste or language. Thus it is that its helpful guidance has been felt in far North Kashmir, whose Women's Welfare trust is affiliated to it, its largest Branches are in Bombay promoted chiefly by the Parsi Community for Industrial classes and the service of public needs, its objects give strength to the branches in Southern Trichinopoly, Tinnevelly, Calicut, Tellicherry, Coonoor and Puttur. It is an inspiration to the women of Mainpuri, U. P. in their Club and Baby-Welfare Work; it is the background of an Industrial Co-operative Women's Society in Calicut, North Malabar. Fifteen years ago there were very few societies for women in the various Provinces and then this organisation had Branches springing up quickly in different parts of India. It did valuable pioneer work. Now every province has its own specific Councils, Unions, Samitis such as the Saroj Nalini Dutt Memorial Association, Bengal, the Delhi, Women's League, the National Councils of different provinces, and the successful network of Constituencies of the All-India Women's Conference for Educational and Social Reform initiated by the Women's Indian Association. The character of the growth of this Association are therefore somewhat changed as it meets a different state of society, and an improvement on the condition of women which it feels it has had a considerable part in bringing about. This is notably implied in the following quotation from the Report of the Simon Commission :—

"The Franchise Committee which visited India...in 1910, expressed the view...that the social conditions of India made it premature to extend the franchise to Indian women at that juncture when so large a proportion of male electors

required education in the responsible use of votes. If this advice had been followed, a beginning could not have been made until now, and the request that Indian women should have some direct opportunity of influencing the course of politics in the land to which they belong would still have remained wholly unsatisfied. But the claim was pressed by the Women's Indian Association and its allies, and the Electoral Rules made under the Act were so drawn as to secure that if any provincial council passed a resolution in favour of removing the sex disqualification this should become an operative decision, and a corresponding faculty was conferred upon both Houses of the Indian Legislature. . ."

During the Sixteen years of the existence of the Women's Indian Association certain characteristics have set their mark on its work—its All-Indian scope and influence, its political though non-party activity; its reliance on women only as its members, moving spirits and office-bearers; the success which has attended the objects it has promoted, and the outstanding positions in public service now held by its members.

Headquarters

The Headquarters are located in a large bungalow with spacious compound in Pantheon Gardens, Egmore, Madras and from its offices the organisers, direct and co-ordinate branches and their activities throughout India. The Committee has met regularly during the year 1932 April to 1933 March.

The office of "Stri-Dharma" the official organ of the Association is also located there. The Committee rooms are a popular and convenient place of meeting for the various Associations and other philanthropic societies in Madras City. Members meet in the beautiful grounds for social gatherings and public meetings.

Public Meetings are usually held under the beautiful banyan tree in the spacious grounds. Other societies which have used the Headquarters for their meetings, have been the Madras Committee of the All-India Women's Conference, the Avvai Orphanage, International Fellowship, the Women's Committee of the Madras Children's Protection Society, *Tondiarpet*, the Indian Ladies' Samaj, etc.

The Montessori school of the association was located in the same building.

Committee Meetings

The Committee has met Twenty two times during the year under report not only to attend to the usual business of the Association but also to consider resolutions on important and urgent matters of public utility and interest.

Public Meetings

Ten Public Meetings of women were held during the year under report for purposes of educative propaganda and resolutions were passed on matters of public interest and welfare and communicated to the authorities concerned. There were socials to welcome distinguished visitors and friends of the association.

Our Correspondence

Our correspondence is increasing with each year, both Inland and Foreign and we have had to reply more than 800 letters from all over India and abroad during the year under report. We have sent 28 telegrams and cables.

W. I. A. Educational Activities

In addition to its maintaining a Montessori School for children at its own cost in the year under report, 1932-33, it has been helping a few poor deserving girls with scholarships for their higher studies—professional or otherwise—, one girl at the Madras Seva Sadan, one at the Avvai Orphanage, and one at the European Convent Commercial School, Pudupet. It strongly protested against the action of

the local government in having effected retrenchment in the women's branch of education by keeping in abeyance for Five years the only women Directress post and urged upon the authorities to immediately revive that post.

As the total expenditure on Women's Education was totally inadequate to meet the requirements of the girls and women's education in as much as the women inspectorate and the women staff both in the Madras Educational Service and in the subordinate educational service were being overworked to keep up the efficiency of the department the association opposed any reduction in that item of expenditure and the amalgamation of the girls' school with the boys' especially in the districts and in the mofussils for very obvious reasons.

The Association urged the authorities to re-open the Music Class for the B.A. students in the Queen Mary's College so as to enable women of culture and character to learn and practise the art and not to retrench the expenditure incurred for the teaching of Domestic Science, for medical inspection and for physical training in all the Girls' Schools. While we are thankful to government that the music classes in the Queen Mary's College have been re-opened in response to a strong public demand and the University Board has appointed two women to be its lecturers this year, we regret that our other demands have not been conceded. The department has been kind enough to consult us in the matter of appointing women on the Advisory Committee of the Women's Education—W. I. A. secretary served on the Advisory Council of the Q. M. C., of the Medical College Hostel for girls and of the Secondary Training School for girls in Egmore and on the Health School Committee in addition to being a member of the Senate.

The Montessori School

The Montessori School was started in the year 1929, by the efforts of Mrs. Malati Patwardhan, and Mrs. Swamiadhan, the then secretary and treasurer, with the help of Miss Barrie, of the Lady Willingdon Training College, who very kindly undertook to direct and develop the school so as to make it a central experimental school for South India where teachers could be trained in child-study, and in child-education and where the parents could come and wacth how their children are taught even through play without the least strain upon them. The school became a popular institution and attracted many children of the well-to-do families and further served as a centre of child-education on the most up-to-date and scientific lines.

The association was glad to hand over the entire management of the school to Mrs. Peters who had been the Directress of the School from its very beginning, in 1933 July. It is a great satisfaction to the association that the school is run efficiently and successfully by Mrs. Peters with the expert help of Mrs. Subhadri-amma Chenchiah who was trained by Miss Barrie and who was a Montessori directress in The Guindy school. Now the pupils' fees have been reduced from Rs. 10 to Rs. 5 and consequently the number of pupils have increased to 30. Our grateful thanks are due to all those women who have conceived this idea of a modern Montessori School especially to Miss Barrie, who had given much of her thought and time to this school. We strongly recommend this school to any parents who wish to give their children education through the modern methods.

Child-Welfare

The Association takes a prominent part in promoting the health of mothers children and a number of the branches are responsible for Baby-Welcomes. The Branch members give valuable help in arranging the Annual Health Weeks, Baby Shows and lectures, on Child-Care, First Aid and similar subjects.

Kallai branch has itself opened an orphanage section of its Baby-Welcome.

The Health Propaganda Board, Madras, has been good enough to supply us with Health pamphlets for the use of the W. I. A. members as well as for distribution

among our branches, and we take this opportunity to tender our grateful thanks to Mr. Manavala Ramanujam, the Secretary and Rao Bahadur Dr. C. Natesa Mudaliar, the president of the Health Propaganda Board.

Child-Labour

The Association urged the Government of India to recommend the same age for Indian children as for Europen children for employment in non-industrial occupations or at least fix the age at 12, as the minimum age for Indian children for admission into non-industrial occupations and strongly recommended to the Government of India to appoint at least one woman representative at each of the Geneva International Conferences where questions relating to child-welfare, child-labour, child-protection and traffic in women and children, come up for discussion.

These resolution were communicated to the Geneva International Labour Convention Secretary, to H. H. the Viceroy, to the Home Members of the local and central government and to the Secretary of the Assembly.

As there is a great and urgent need for a girls' orphanage in the city, Dr. (Mrs.) Muthulakshmi Reddi, Mrs. Swaminadhan, Mrs. Rajivibai Shiva Rao, Mrs. K. C. Achaya and Srimathi Visalakshi serve on the committee which has started the orphange called "the Avvai Home and Orphanage for Girls" in Mylapore, Madras, which now house about 40 inmates.

Report of the Sarda Committee

A Sarda Act Committee was formed in April 1932 at the Women's Indian Association Headquarters.

The committee then realised (*a*) that the Sarda Act will encourage rather than discourge child marriages, unless

(1) the punishments were really deterrant
(2) Government themselves started to enforce it
(3) the law was amended so as to facilitate the issue of injunctions to stop marriage, by the magistrates themselves.

The report of the Asst. Secretary points to the immediate need of amending the *Sarda Act* so as to not only prevent but also penalise child-marriages. We hope that the Government and the Public will realise their duty in this matter.

Suppression of Immoral Traffic in Women and Children

The Association has been consulted by the Government in the matter of framing rules and regulations for the management of a Rescue-Home. The association has received several letters from the public giving information of brothel areas in the city and their particulars. We have not only helped the people with our advice but have also communicated the same to the then Police Commissioner with our letters of request to take immediate action. In this connection, we wish to place on record our grateful appreciation of the kindness and the courtesy of Mr. Rowlandson, the then Police Commissioner, to the members of the association whenever they called upon him in that connection and for his prompt attention to the cases brought to his notice and also to Rao Bahadur K. V. Sesha Aiyangar Avl., for his devoted service. Several young girls in moral danger who were brought to the secretary by well-intentioned neighbours and friends were not only given immediate protection in the Vigilance shelter but were also later on admitted when found deserving of help into educational and industrial institutions to be trained for honourable professions.

The girls and young women who in their ignorant helpless state have been trapped into an awkward situation have of their own accord sought our assistance to redeem them from that situation and to place them in safe and healthy surroundings. One such girl has been employed under a woman doctor, another

girl has been admitted into an institution and one has been married to a man of her choice. Therefore, we consider it essential that the Home for girls in moral danger should be organised and managed by the women's association with the help and the co-operation of the Vigilance Association.

W. I. A. And Swadeshi

Members have done considerable propaganda in popularising Khaddar and Swadeshi-Products. Further the Swadeshi Emporium in Mount Road, Madras, has has been organised and efficiently managed by some of our Members.

The Eradication of Untouchability

The Association through its assistant secretary has been doing practical work in the cheries to ameliorate the condition of the Harijans.

The Association fully availed itself of the occasion of Gandhiji's Fast in connection with Poona Pact and did valuable propaganda to arouse the conscience of the Caste Hindus against the iniquitious practice of Untouchability. Not only were public meetings held in several parts of the city to educate the public on the evils of Untouchability, but also our members went round in processions with the Untouchables in Triplicane around the Parthasarathy Temple, and in Mylapore around the Kapaliswarar Temple and educative pamphlets in vernacular were distributed in thousands among the people. Also Dr. (Mrs.) Muthulakshmi Reddi, Rani of Munagala, Mrs. Ammu Swaminadhan, Mrs. Ramaswamy Sivan, and Srimathi G. Visalakshi Ammal interviewed the several trustees of the temples in the city so as to allow the Harijans into the Hindu temples for worship with the caste Hindus. Eventhough many Hindu temples have been opened out for all Hindus in many other cities in India, it is highly regrettable that Madras has not risen to the occasion and is still behind other provinces in this much needed reform in the Hindu Society.

Our Slum Welfare Work

1. The W. I. A., continued its work among the poor in the city, during the period under report. Srimathis G. Visalakshi, Bhagirathi, and other ladies were the workers. The W. I. A. made a contribution of Rs. 25/-per mensem towards the working expenses from April to November 1932, and Rs. 10/-per mensem during the rest of the year under report.

2. Our work was concentrated in the Gokulam Harijan colony, a fishermen colony known as Palayasudukadu and Oddarapalayam. In both the former colonies systematic uplift work is being carried on by Mr. P. N. Sankaranarayana Iyer and his co-workers. Work among the women of these slums was taken up by our members under the leadership of Sri. G. Visalakshi.

Women's Indian Association is a Training School for Social and Public Workers

Many of its old active members are prominent citizens and are conducting on their own responsibility many useful social service institutions, for example, the Madras Seva Sadan, the Madras Children's Aid Society, the Avvai Home and Orphanage, the Swadeshi Emporium, the Montessori School, initiated and set on foot by the association. Many of its members serve on the Senate, the Syndicate, and as Hon. Magistrates in the city, and they also serve on Vigilance Committee, Children's Aid Society, Committee of the All-India Conference. Child-Welfare Committee, the Health School Committee. The mofussil members are members of the District and Local Boards and Municipalities, child-welfare committees, educational councils, and temperance committees and jail committees etc.

Further the association has among its members good speakers in English and Vernacular.

Our Part in Politics

A few of our friends advise us that the women associations should confine themselves to social and educational activities and leave politics alone for the present, lest we should incur the displeasure of the government. With all due respect to such sentiments, we wish to point out that the progress of any country, whether social, educational, economic, nay, even spiritual, depend very largely upon a good and responsive government. Our readers will not fail to note in our own report that we have had to approach government several times for more and better schools for girls, for more health centres, for legislation to protect children and to close up brothels to reform our marriage laws, to enforce the Sarda Act, to give us inheritance rights, to grant us adequate franchise and non-communal representation, to allow temple entry for Harijans etc. Surely all these matters are the concerns of the government and if the Government should fail to satisfy our needs, we necessarily protest and urge a change in its policy and in its personnel. Therefore it is very difficult to define what are politics, and what are not? In our opinion candid expression of public opinion will help government, rule the country better and prevent it from committing blunders which will harm the people and thus make it unpopular.

Government Servants' Wives and Women in Government employment

When discussing questions and problems of a political nature we were faced with enormous difficulties, for example, the wives of government servants have to abide by the same rules of conduct that bound their husbands. The rules, namely that government servants should not take part in any public meeting or assembly of a political nature and thus a good number of our educated and well-to-do class of women were prevented from expressing their opinions frankly and fearlessly on many of the problems that concerned our country. Similarly the majority of our women in professions of teaching, nursing, and medical work in the government institutions came under the restrictions which prevented a majority of the educated and experienced women of the country from freely participating in all our discussions and public activities. It is neither reasonable nor just to bind the wives of the government servants with the same rules and restrictions as their husbands and thus deny them independant thinking and action, simply because, they happen to be the wives of government servants.

We are faced with these two alternatives either to express our opinions on the then situation or to suppress the same for fear, but we prefer the former, as no Government, whether British or Indian could have a successful rule unless it had the goodwill and the co-operation of its subjects.

Women's Franchise and her Place in the Future Constitution

Eventhough the thinking section of our women are convinced that the women's status and her place in the public life of the country will largely depend upon the nature of the future constitution, still the association felt bound to give its advice and guidance to its branches by studying and discussing this important question and expressing its opinion on women's franchise and her place in the future constitution.

The question of women's franchise has been engaging our attention ever since the first R. T. C. We have been meeting in committees and in public meetings and in conferences not only to elicit all shades of opinion but also educate our women on the right method of securing more franchise and more representation for our women in the future constitution of our country.

The Communal Award

Further when the Premier's Communal Award was announced the Association sent its strong protest that the Communal Award was in direct opposition to the considered decisions of all the women's organisations in the country and the evidence of the women witnesses, one and all before the Lothian Committee, that the system of Separate and Communal Electorates was by their very nature not conducive to the promotion of peace and unity among the greater and the smaller communities and to the growth of national unity and solidity but it is bound to futher divide the various communities and creeds and accentuate the already existing differences amongst them.

The Association deeply deplored that the system of Communal Electorates should be forced upon the women of this country against their expressed desire to the contrary as the introduction of the communal element among the ranks of Indian women who had stood united, frustrated all hopes for building up a united and nationalistic India. These resolutions were duly communicated to the premier, to Lady Astor and the Marquis of Lothian.

Our Appeal for Communal Unity and Harmony

We had been, both by our writing in "Stri-Dharma" and by our speeches and by special appeals to the leaders, urging upon all communities in India to bring about an early and amicable communal settlement among themselves as to unify India into a nation so as to command the respect from other independant nations of the World.

Women and the White Paper

The Association gave public expression to its sense of strong dissatisfaction and profound disappointment at the proposals in the White Paper for the future Indian Constitution.

Women's Indian Association joined the other All-India bodies in drafting and presenting a Memorandum to the Joint Parliamentary Committee, London. The draft proposals were circulated among all its branches for amendments and suggestions or support; then finally considered by the Committee which conclusions have been embodied in the Memorandum II. The All-India consultation and circulation have necessarily involved us in an enormous correspondence and in delay in presenting the Memorandum to the London Committee. Eventhough we invited Mrs. Subbaroyan, Madras, Mrs. Tambe, C. P., Mrs. Srivatsava, U. P., and Mrs. Brijlal Nehru, Punjab to our discussions on this important subject, they could not attend either on account of their ill-health or domestic inconveniences and therefore, we had to be content with their written opinions.

Stri Dharma

The Monthly Magazine of the Association continues its work with the usual high tone and carries authentic news of the progress of the Indian women's advancement round the world, for it has at least one reader in each of the following countries; Japan, China, Hawaii Malaya, Burma, Java, Australia, New Zealand, Syria, Egypt, France, Italy, Germany, Switzerland, England, Scotland, Ireland, Norway, Denmark, Sweden, Holland, U. S. A. Canada, Cuba, S. Africa. It is quoted freely by international magazines and by the Indian press. There is need however for an increase in the number of subscribers. Every reader of this Report is urgently requested to fill in the Subscriber's Application Form at the front of this Report and to help the movement by increasing the circulation of this valuable link between women throughout India and the rest of the world. It is through the help of advertisers that it is possible to publish it in its present good style and readers are requested to deal with the advertising firms and to tell them that their

custom is a result of the advertisements in the magazine. Articles are published in English, Tamil, Telugu, and Hindi each month.

International Work of the W. I. A.

Not only do we serve as an information bureau for supplying authentic and up-to-date news about India and its people to other parts of the world but also we have had several visits from Western Tourists, Social-workers, Educationalists, Artists and Public Workers

Mrs. Cousins—our International Representative

An international Conference on India which was attended by delegates of 26 organisations from 15 different countries was held in Geneva on the 6th October 1932. The discussion of questions concerning India was concluded by a public meeting attended by over 300 people. The audience included representatives of various societies interested in peace and disarmament all over the the world, and who were in Geneva in connection with the League Assembly.

The holding of the conference was due to the initiative and untiring efforts of Mrs. Cousins, whose interest in India is well-known and who during her absence from her adopted country, has been working as the International Representative of the Women's Indian Association and interesting both America and Europe in the struggle which is taking place in India.

London Committee

The London Committee of the Women's Indian Association has done most valuable work during the year under report by collecting facts and figures about the real situation in India, by placing them before the British public and educating them in favour of India's freedom. The British Commonwealth League, the Women's International League for Peace and Freedom, the International Alliance of Women for Suffrage and Equal Citizenship and many other influential women organisations in Britain have been co-operating with our London Branch in its work of propaganda.

British women leaders as is seen from all the available reports are doing the very best to create peace and goodwill between India and Britain.

Splendid success attended the exhibition of Indian goods by our London Committee in the Inter-commonwealth marketing of Empire goods.

W. I. A. Participation in the All-India and in the International Conferences

Mrs. Nehru and Dr. (Mrs.) Muthulakshmi Reddi represented the Women's Indian Association at the Unity Conference in Allahabad and in the Conference at Lucknow to consider Women's Franchise. Mrs. Hamid Ali, Mrs. G. Lakshmi David, Mrs. Hannen Angelo, Mrs. Krishna Menon, Mrs. Heerabai A. Tata were our representatives at the Joint Committee meeting of the three All-India Women's Associations held in Bombay under the chairmanship of Dr. (Mrs.) Muthulakshmi Reddi on the 25th and the 26th March 1933 to discuss the White Paper proposals in regard to Women's Franchise and her place in the future constitution of the country.

Mrs. B. Rama Rau and Mrs. J. Vakil, members of the London Committee were our delegates at the International Suffrage Alliance of Women held in Marseilles. Mrs. B. Rama Rau and Mrs. Brijlal Nehru have done valuable propaganda as our representatives in England and in Geneva.

Finance

Though there was a credit balance at the end of the year under report, the expenses had exceeded the income, due to the Montessori School, car, house-rent and other items of non-productive expenditure. With a great deal of effort most of this expenses has been reduced to a possible minimum during the coming year, However to maintain efficiently an institution like this association, which embarks on such many sided activities, it is necessary to have financial support, as even with great economy it requires a fairly heavy expenditure for staff, stationery, correspondence, affiliation fees, scholarships and donations etc.

These few extracts given from our report will show our readers what a vast amount of good and essential work is being done, under the most difficult circumstances. We therefore appeal to our readers, who sympathise with our work to give us their generous support by sending donations to the headquarters.

On this occasion we gratefully acknowledge the award of a monthly scholarship of Five Rupees by Rao Bahadur T. V. Krishnaswamy Ayyar of Pudukotah, for a period of 12 months, to any deserving Adi-Dravida girl, selected by the Association and we hope that many more like him would come forward to institute similar scholarships to be awarded to deserving girls through our association.

We gratefully acknowledge Mr. M. B. Krishnan's generous gift of Rs. 400 to be kept as an Endowment, the interest from which should be given as one scholarship to an Adi-Dravida girl, in memory of his wife who was a ardent social worker.

THE END:—It will be seen from the report that the activities of the Association are many-sided and are rapidly expanding with each year. In these days of national struggle, which are years of trial for India, it has required a great effort on the part of the Committee to keep alive the association and its several activities. In the first place, there is the enormous correspondence both Inland and Foreign which compels the Secretary's immediate attention. As we are affiliated to many Foreign progressive women's associations and as the Women's Indian Association has earned an international reputation, many Foreign Associations and individual workers write to us and ask us for information about our social and political conditions and the women's contribution to the same. The active branches, which number now about 40 have frequently to be circularised and instructed by the secretary in regard to the current problems.

Again, Women's Indian Association is often visited by people who desire information on many subjects of interest to women and therefore, the secretary has to be at the office at a particular hour almost daily. The monthly committee meetings and the organisation of public meetings are essential part of the association programme and take up a good lot of our time.

As Stri-Dharma is edited in four languages, very often difficulty is experienced to secure Telugu and Hindi articles and therefore women helpers, who will supply us with articles in these languages or secure such articles and also go through the proofs are very much needed. Telugu and Hindi magazines are sent to us not only in exchange for Stri-Dharma, but also for review in our magazine and they could be read and reviewed only by people who know these languages.

When some of the old subscribers drop off, they have to be replaced almost each month by the new ones for which canvassing both by correspondence and by personal appeals is necessary.

As the districts and villages need our service more than the cities and towns, the secretary has to undertake frequent touring in the districts so as to stimulate and vitalise the branches. (*Vide Appendix A.*)

Very often the association is invited to depute its representatives to conferences and congresses both within India as well as abroad.

W. I. A. is recognised both by the government and by the public as an independant and influential body, able to represent the women's point of view on the current problems and hence the opinion of the association is invited by the local government, by the assembly and by the Central government on many of the bills now before the assembly. Therefore, the members of the committee as well as the secretary have to necessarily study and interest themselves in all the national movements, educational, social and political, etc.

At the present moment, as the Act for the suppression of Brothels is being enforced and as many a destitute girl is let down in the streets, it is the imperative duty of every member of the association to go round and collect money for the establishment of a Home for all such destitute girls. More than that it is very essential that our women social workers should come into personal contact with these young women and advise them to change their unhealthy mode of life and take to some honourable profession as the majority among them are ignorant, poor and have been misled or misguided.

While we rejoice that many of our sisters are devoted and enthusiastic workers in the cause of the so-called untouchables to which Gandhiji himself has devoted his life we are grieved that not even a few amongst us have realised that there are moral outcasts and untouchables in the rank of our own sex, innocent and helpless victims of either traditional custom such as the Devadasis or victims of others' vice and sin such as the inmates of the brothels. Should we not recognise that their rescue and redemption from such a sinful and miserable state ought to receive our first and primary attention because the sin and fall of even one woman will lower the status and prestige of the entire womanhood as a single woman's greatness will raise it?

Further there are activities of the association which need both individual and collective attention such as the enforcement of the Sarda Act, child-welfare, child protection, eradication of the Devadasi system, Vigilance work, propaganda for Swadeshi and Khaddar and for removal of Untouchability, etc.

Even though we appointed sub-committees last year, in 1932, such as Montessori Committee, Editorial Committee, Sarda Committee the committees did not function satisfactorily owing to the non-attendance of members.

Appeal for Workers

Our first and great need is women workers who will take up this service to their sex as a labour of love. The association's activities are comprehensive enough so that anyone (woman) may take to that particular work for which she has the aptitude and the inclination. Thus the work may be divided among several members who will be solely honorary workers. If this is not possible, a full time and paid secretary should be appointed for which the committee should find money not only for her but also for financing the several activities of the Association.

Appeal for Funds

We have already stated our financial position. The public, we hope will now realise the value of such an association to the women of this country and we appeal to our members to take this report to their friends so as to induce them to donate liberally to this association.

May we point out to our brothers, rich and poor, that financial help to this association means a sure contribution to the progress of women in all directions in her educational, in her social, in her economic and in her political progress, and hence we need not repeat that it is a safe and profitable investment of one's earnings as well as a well-directed charity.

Therefore we want both money and workers to carry out the above constructive programme of social and national service.

We want women, strong of soul yet lowly
With that rare greatness born of nobleness,

Women, whose lives are pure, and clean and holy
The women whom, our land and brethren bless,

Brave, earnest women, helpful to each other
With finest scorn for all things low and mean.

The Ideal Woman

(Sd.) Dr. (Mrs.) MUTHULAKSHMI REDDI,

Hon. General Secretary,

Women's Indian Association.

BRANCH REPORTS

BEZWADA

The Women's Indian Association, Bezwada Branch which was started in 1926 has been doing rather slow but steady work. Only this year after Dr. Muthulakshmi's visit to the Association it was affiliated to the Madras Association.

The Association consists of a President, a Vice-President, 2 Secretaries, a Treasurer and seven committee members.

The total membership has fallen to thirty as compared with 50 in the previous years.

The main activities of the Association just now are—classes for Women in Hindi and English. A school for Small children who do not care to attend a regular school.

Baby-welfare work is also done by the Association but it has not come to a satisfactory standard yet owing to the lack of interest shown by the local Municipality.

Games such as Tennis and Badminton are also provided in the Association for those who take interest in them.

BOMBAY

A women's gathering was held under the Bombay Branch of the Women's Indian Association on the 17th October 1933 at the Theosophical Hall. Lady Chunilal Mehta presided on the occasion.

The following Resolutions were passed by the women's meeting and Lady Chunilal Mehta distributed the prizes amongst the successful candidates of the Chaupatti Free Training classes for women. Thirty seven women got prizes in different subjects. The gathering terminated with thanks to the chair. Lady

Chunilal Mehta was kind enough to subscribe Rs. 51 towards the Fund and she also liked the work done by women. She bought some handsome embroidery.

RESOLUTIONS I

" We hereby record our appreciation of the various services rendered by Dr. Annie Besant to the cause of humanity in general and India in particular. She was a constant source of Inspiration for work to many and in her death the country has suffered an irreparable loss."

II

" This meeting of Women held under the auspices of the Bombay Branch of the Women's Indian Association strongly supports the Memorandum II of June 1933 presented by the National Council of Women in India, The Women's Indian Association and The All-India Women's Conference on Educational and Social Reform to the Franchise Committee and the Select Committee of the Round Table Conference regarding the demands of Women for better representation in the New Constitution for India".

HEERABAI A. TATA,
Hon. Secretary, Bombay Branch,
Women's Indian Association.

POONA

REVERENT TRIBUTE TO THE MEMORY OF DR. ANNIE BESANT

Under the Auspices of Women's Indian Association—Poona Branch—a condolence Public Meeting of Poona women was held in the Theosophical Society's Lodge at Deccan Gymkhana on Tuesday the 10th October 1933, in order to pay their deepest Tribute to the Founder of The Women's Indian Association in India—Late Dr. Annie Besant.

A large gathering of women was present at the Meeting.

Dr. Sunderabai Kirtane, L.M. & S.—the Vice-President of W. I. A.—Poona, presided over the Meeting and made the introductory speech about Dr. Besant's achievements in India. She gave a brief sketch of Dr. Besant's life and spoke about the establishment of Home Rule League and pointed out that although Mrs. Besant was not of the same Nationality or of the same Caste in any way related to India yet she accepted the Faith of India and became One with the life of India. Many other leading women spoke eloquently about Dr. Besant and at the close of the meeting the following resolution was passed :

We " The Women's Indian Association—Poona Branch, hereby unanimously express our deepest regret at the loss of our friend and the Founder of the Women's Association in India.

With the death of Dr. Annie Besant undoubtedly the most brilliant career, and a powerful and inspiring personality of India is concluded.

Her position as a Political, Social, Religious, and Educational leader is of International prominence.

Rare, indeed is the Woman who can combine in such unusual degree such superlative attributes of head and heart.

Indian Women will always cherish the memory of their only woman leader in the field on Women's education with utmost gratitude and love.

So the personality and the spirit of Dr. Annie Besant will live not transiently like a meteor's trail but permanently to uplift and inspire all those who teach and learn to serve the Nation and humanity at large.

The great Woman whose place in our life, it will be impossible to fill has gone from our midst but her name will remain indelibly upon the roll not of only India's but of the World's Great Women."

CALICUT

During the period from 1932 April to 1933 November several meetings of W. I. A were held the most important of which are the following :—

1. The meeting held to rejoice at the news that Sjt. Kelappan has ended his fast and resolutions were passed requesting the Zamorin to admit the low classes to the temples with agreeable restrictions.

2. The public meeting under the auspices of W. I. A to welcome Sri. Kasturi Bai Gandhi and Sri. Urmila Devi at which two addresses in Hindi were also presented to them.

3. A women's public meeting under the combined auspices of the Swadeshi Exhibition and the W. I. A at which an address was presented to Mrs. Swaminathan.

4. The meeting protesting at arrest of Mrs. Cousins, the best one of the founders of the association.

5. The meeting at which the women's franchise question was discussed and the Memorandum sent from Head Quarters was unanimously passed.

6. The public meeting held under the auspices of W. I. A to express profound sorrow at the sad demise of Dr. Annie Besant.

7. The meeting at which the Memorandum II was passed. At this meeting a resolution was also passed that a Recreation Club under the auspices of W. I. A should be opened.

Another important activity of the association is that the members staged "Indulekha" a Malayalam drama in last December during the Swadeshi Exhibition Week. As a result of this the Association was able to improve its funds by adding a sum of Rs. 180.

The Recreation Club was duly opened on 30th October at the Ganpat High School. The members are playing Badminton at present though there is every convenience to play Tennis and Volly ball. Also there is a Reading room attached to this.

As usual the Baby Welcome centre is managed quite satisfactorily. The number of children admitted has been increased since last year.

A public meeting under the auspices of W. I. A was held at the Ganpat High School on 25th September to express their profound sorrow at the sad demise of Dr. Besant. Swami Suvicharananda Saniasi was in the chair. Dr. Besant's portrait was kept on a table decorated with garlands.

The meeting began with the president's speech about the object of the meeting to which he added how the passing away of the great lady effected the world as well as W. I. A whose president she was. After this short address he called upon the speakers one by one *viz.*, Sri. K. Devaki Amma, Mr. T. V. Sundara Ayyar, Sri. K. Kunhikavamma and Mr.S. Ramaswamy Iyer to address the gathering. After their most touching speeches a resolution was moved from the chair. "This meeting of the citizens of Calicut held under the auspices of W. I.A expresses its profound sorrow at the irreparable loss our country has sustained by the sad demise of Dr. Annie Besant." After a prayer for two minutes the resolution was passed.

Another resolution "entrusting the Secretary of W. I. A to wire to Adyar as soon as possible" was also passed.

After the president's concluding speech and a vote of thanks the meeting came to a close before dusk.

HINDI

आदर्श पत्नी (कहानी)।

(श्रीमती टी. इन्दिरा देवी, महिला विद्यापीठ, प्रयाग.)

सुशीला को माता के चलते वक्त दिये हुए ये उपदेश स्मरण आये। सुशीला को अभी मालूम हुआ कि, पतिदेवता ने पिताजी को छकाया है, धोखा दिया है। उसे बड़ा क्रोध आया, घृणा उत्पन्न हुई, उपदेश दिया कि "बेटी! देखो तुम आदर्श पत्नी बनो, कभी यह लालसा नहीं करना कि स्त्री पुरुषों में जितने सद्गुण होते हैं, उन सभी से अपना पति युक्त हो क्योंकि पति के सर्वगुण संपन्न होने पर तुम्हारा चरित्र उज्वल नहीं हो सकेगा।" उसने सोचा कि मैं तो आदर्श पत्नी बनने जा रही रहूं। हर एक में किसी न किसी प्रकार की कमी रहती ही है इसलिये पति की न्यूनता देखकर दुखी नहीं होना चाहिये।

दयाराम अपने पिता की मृत्यु के बाद—करीब पांच साल से ही अतुल संपत्ति के मालिक हो गये। लेकिन संपत्ति से दुर्गुण जितने मोल लिये जा सकते थे वे सब दयाराम ने प्राप्त कर लिये। सुशीला के पिता रामदयाल को अपने पिता की कमाई हुई प्रतिष्ठा व धन के रोब गांठ कर सुशीला को ब्याह लाये।

देहात के सारे पुरुष सुशीला की प्रशंसा करने लगे तथा वे अपनी अपनी पत्नी को उपदेश देते कि देखो! वह कैसी आदर्श स्त्री है। तुम भी वैसे ही बनो। वह अपने शराबी पति को भी कितने प्यार तथा आदर की दृष्टि से देखती है। वाह! स्त्री हो तो ऐसी हो। वह कभी घर के द्वार पर खड़ी नहीं रहती न कभी रास्ते में आने जानेवालों को, या किसी को देखती है। धन्य है वह माता जिसने ऐसे स्त्री रत्न को जन्म दिया।" उस पर स्त्रियां बहुत चिढ़ जाती थीं। देहात की सारी स्त्रियां उसकी दुश्मन बन गयी थीं। एक दिन एक स्त्री उसे कुमार्ग पर लाने के लिये उसके घर गयी और उससे दयाभाव दिखलाती हुई कहने लगी—देखो! तुम्हारा पति बहुत शराब पीता है और व्यभिचारी है। इसलिये तुम उससे हंसकर बातें नहीं करना। खूब क्रोध करो तो वह अपनी बुराई एक एक कर के छोड़ देगा। यह सुनकर सुशीला को बड़ी हँसी तथा दया आयी। उसने हंस कर कहा—"बहन! यह क्या कहती हो। पति तो देवता स्वरूप है, उसका कभी निरादर नहीं करना चाहिये। मैं यह लालसा कभी नहीं करती कि स्त्री पुरुषों में जितने सद्गुण हों, वे सब पति में हों क्योंकि पति के सर्व गुण सम्पन्न होने पर मेरा चरित्र उज्वल नहीं हो सकेगा। इसलिये मुझे इसी में खुशी है।"

यह उत्तर सुनकर वह स्त्री चुप हो गयी, वह इसका उत्तर देती भी क्या? क्या वह कभी यह कह सकती थी कि तुम अपना चरित्र उज्वल बनाना छोड़ो और पति के दोषों को दूर करके अपना चरित्र अंधकारमय बना लो? वह चुपचाप अपनासा मुँह लेकर घर चली गयी।

इसी तरह २ वर्ष बीत गये। वह अब एक दुबला पतला तथा रोगी बच्चे की माता बन गयी थी। अब शायद ही कोई उसे पहचान सकता था। वह अत्यन्त दुबली हो गयी थी। १९—२० बरस की युवती बूढ़ी सी हो गयी थी। उसके शरीर पर एक फटी पुरानी तथा मैली कुचैली धोती थी। न मालुम उसके हजारों रुपयों के जेवर तथा उसके अच्छे अच्छे रेशमी कपड़े किसी शराब की दूकान में बिक गये थे पर उसने चूं तक नहीं किया और न वह अपने ध्येय से ही विचलित हुई।

आजकल तो दयाराम तीन चार दिन तक ही नहीं कभी हफ्ते हफ्ते तक घर नहीं आते। वह आदर्श महिला इतना होने पर भी पिता के घर नहीं गयी क्योंकि विपदा के समय में ही स्त्री की परीक्षा होती है। यदि पति को छोड़ कर चली जाय तो वह आदर्श पत्नी कैसे होगी? गोस्वामी तुलसीदासजी ने कहा है "धीरज धरम मित्र अरु नारी, आपत काल परखिए चारी" वह अपने आदर्श पर अटल रहना चाहती थी इसलिये न तो वह अपने पिता के घर गयी न बच्चे को ही भेज दिया। वह रोज चर्खा काता करती और उसे बेच कर अपना तथा बच्चे का गुज़र करती।

वह रोज एक ही बार भोजन कर सकती थी, क्योंकि उस आदर्श महिला का मन पति के पहले भोजन करने में नहीं लगता इसलिये प्रातःकाल से लेकर रात बारह एक बजे तक पति की प्रतीक्षा में बैठी रहती। और मन ही मन भगवान से प्रार्थना करती "हे दीन दयालु, मुझे अपने व्रत पर अटल रहने की शक्ति दो। मेरा चरित्र उज्वल बनाओ। संसार की स्त्रियों में मुझे आदर्श बनाओ। जिस तरह तुमने भक्त प्रह्लाद को क्रूरता सहने की शक्ति दी थी उसी तरह मुझे भी शक्ति दो। जिस तरह बालक ध्रुव को अपने निश्चय पर अटल रखा था उस तरह मुझे भी अटल रखो। हे दयालु भगवान! जिस तरह तुमने पतिव्रता शिरोमणी श्री. सीता देवीजी को नाना तरह के दारुण दुःख देकर उनका चरित्र उज्वल बनाया और उन्हे आदर्श बनाया उसी तरह— नहीं उससे भी बढ़कर मुझे कष्ट दो तथा मेरा चरित्र उज्वल बनाओ जिससे सारा संसार मुक्त कंठ से घोषणा करें कि सुशीला आदर्श पत्नी थी।"

इस तरह प्रार्थना करते करते रात के बारह, एक बज जाते और उसे मालुम हो जाता कि "आज भी पतिदेव का क्रोध शांत नहीं हुआ है इसलिये वे नहीं पधारेंगे। तब वह आदर्श पतिव्रता किसी तरह दो चार ग्रास निगल कर लेट जाती और सुबह पौ फटने के पहले ही उठ कर काम में तथा चर्खा कातने में लग जाती। तथा अपने आदर्श जीवन से अध्यात्मिक सुख का अनुभव करती।

तीन दिन से बच्चे की तबीयत अच्छी नहीं। वह बुखार के मारे तड़प रहा था। पर दवा के लानेवाले कौन! वह तीन दिन से उपवास करती थी। शायद इसीलिये आदर्श पत्नी होने पर सुशीला को अपने पति पर क्रोध आया उसके मन ने विद्रोह किया वह कहने लगा—"क्या पुरुष का स्त्रियों के प्रति तथा अपने बच्चों के प्रति कोई धर्म ही नहीं है?" पर वह सच्ची आदर्श महिला थी। उसने अपने मन को समझाया कि 'मैं चिरकाल सौभाग्यवती बनना चाहती हूं इसलिये मुझे क्रोध कटुवचन कलह आदि को त्याग देना चाहिये तथा कभी चिन्ता में मग्न न होना चाहिये। चिन्ता सभी को पागल बना देती है। यथार्थ में चिन्ता जलती हुई चिता से भी भयानक है। इसलिये अब हे मन! अब तुम धैर्य का सहारा लेकर किसी अच्छे काम में लग जा। क्योंकि काम करने के विचार को तुम में डेरा डाले देख चिन्ता के पैर उखड़ जायँगे।" वह इस तरह समझा बुझा कर मन को शान्त करती। पर वह ज्यादह देर तक नहीं रह सकता। क्योंकि वह उसके उपदेशानुसार काम में नहीं लगता था। वह हमेशा उस बीमार-मृत्युशय्या पर पड़े हुए बच्चे के चारों ओर मंडराता रहता।

तब वह फिर से मन को समझाने लगती "हे मन! तुम हमेशा प्रसन्न रहो, सदा खेद मत करो। खेद करने से पति का अनिष्ट होता है।" पर उसका विद्रोही मन, उसके बार बार दमन करने पर भी चिन्ता में मग्न हो जाता।

सुशीला अपने बच्चे को गोद में लिये बैठी थी। रात के नौ बजे होंगे, घर में घोर अन्धकार था। बच्चा अपने जीवन की अन्तिम घड़ी गिन रहा था। वह सुबह से भूखा था। घर में एक घूंट दूध भी नहीं था। वह दरवाजे की ओर बड़ी आशा से देख रही थी क्योंकि वह चाहती थी कि कोई दिखाई पड़े तो उनसे विनम्र प्रार्थना करके दो पैसे का दूध मंगवा लूं। उसने बहुत ही कष्ट उठाकर दो आने पैसे इकट्ठे किये थे। उसे हाथ में रखकर वह बार बार बाहर की ओर ताक रही थी।

आज दयाराम को बहुत दिनों के बाद सुशीला की याद आयी उन्होंने नशे में झूमते झामते घर की ओर पधारने की कृपा की। जब दयाराम की वह लड़खड़ाती हुई मूर्ति दरवाजे में दिखायी पड़ी तब सुशीला को बड़ी खुशी हुई।

उसने सोचा कि मेरी सहायता करने के लिये ही पतिरूपी भगवान पधारे हैं। उस घोर निराशा में उस कष्ट में भी उसके मुखपर आनंद तथा संतोष की झलक दिखायी पडी।

वह कुछ कहना ही चाहती थी कि पतिदेव ने कहा "क्या सुशीला-क-क-कै-सी-ह-अ- हो। ए-क-दो आना हो तो दे-दो-ब—अ जरूरी कका-अ—म है।"

और कोई होती तो एकदम कह देती 'मेरे पास कुछ नहीं है। पर वह आदर्श पत्नी थी उसने सोचा—"पति के साथ किसी किस्म का कपट पूर्ण व्यवहार नहीं करना चाहिये। पति पत्नी के शरीर दो होने पर भी, हृदय-प्राण, मन एक ही होना चाहिये।"

उसने नम्रता से कहा 'मेरे पास दो आने तो है; पर मैं सब नहीं दे सकती क्योंकि बच्चा भूखा मर रहा है। केवल दो पैसे का दूध ला दीजियेगा बाकी सब आप ले सकते हैं।

दयाराम ने पैसे लेकर गरज कर कहा, "क्या मैं तुम्हारे बापदादे का नौकर हूं जो तुम्हें दूध ला दूं।"

माफ़ कीजिये, बच्चे को नीचे सुलाते सुशीला ने कहा 'बच्चा भूखा मर रहा है। दया कीजिये' कहते हुए उस आदर्श महिला ने पतिदेवता के पैर पकड़ लिये।

दयाराम अपमान के मारे पागल हो रहे थे। ऐसा अपमान क्या वे नौकर थे कि दूकान जाकर दूध ला दें?

वास्तव में कितना बड़ा अपमान किया था? वह भी पत्नीने! ऐसी दुष्ट पत्नी के साथ कहीं सहृदयता दिखायी जाती है? उस के स्पर्श से कहीं पैर अपवित्र न बन जायं, दयाराम ने पैर से बड़े क्रोध के साथ एक ठोकर मारी, सुशीला दूर जाकर बच्चे पर गिर पड़ी। एक चीख के साथ बच्चे का काम तमाम हो गया। दयाराम कोमल हृदयी थे वे वह आक्रन्दन सुन नहीं सकते थे। उनके लिये वह असहनीय था। वे उलटे पैर वहां से भाग गये।

दूसरे दिन उसके घर के सामने भीड़ लगी थी। लोगों ने देखा कि वह आदर्श नारी स्वर्ग सिधार गयी थी। उसकी लाश वहीं पडी थी जहां उसके पति के पैरों ने उसे गिराया था। लोगों के मुँह से निकल पड़ा "धन्य है यह स्त्री! यही सच्ची आदर्श पत्नी थी। देखा नहीं वह मरते दम तक पति की सेवा में लगी थी। मरते वक्त भी वह पति को पैसा देकर ही मरी। स्त्री हो तो ऐसी होनी चाहिये। तभी तो देश की उन्नति हो सकती है।"

भीड़ में से न मालुम किस ढीठ ने कहा "क्या यह वास्तव में आदर्श पत्नी थी?"

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ESTD 1883

TAMIL

ஸ்திரீதர்மம்: தமிழ்பாகம்

—:o:—

இந்திய மாதர் சங்கத்தின் நோக்கங்கள்

1. இந்தியாவின் மக்களாயிருப்பதின் பொறுப்புகளை ஸ்திரீகளுக்கு உணர்த்துவது

2. எல்லாச் சிறுவர்களுக்கும், சிறுமிகளுக்கும், கட்டாய ஆரம்பப்படிப்பு மூலமாய்க் கல்வி பெறும் பாத்யம் உண்டாக்குவது. (மதத்தைப்பற்றியும் படிப்பில் போதனை செய்யவேண்டும்.)

3. பால்ய விவாஹத்தை நிறுத்துவதும்; கலியாணமான பெண்கள் 16-வயதுக்கு முன் புருஷர்களுடன் வஸிப்பதைத் தடுப்பதும்.

4. முனிஸிபல் சபைகளுக்கும், சட்ட சபைகளுக்கும் ஓட்செய்யும் பாத்தியம் புருஷர்களுக்கிருப்பது போல ஸ்திரீகளுக்கும் கிடைக்கும்படி செய்வித்தல்.

5. முனிஸிபாலிடிகளிலும் தாலூகா போர்ட்டுகளிலும், லோகல் போர்ட்டுகளிலும், மாகாணச் சட்ட சபைகளிலும், இந்தியச் சட்ட சபையிலும், ஸ்திரீகளுக்குப் போதுமான பிரதி நிதிகள் பெறுதல்.

6. ஸ்திரீகள் ராஜாங்க சபை (Council of State) அங்கத்தினரைத் தேர்ந்தெடுப்பதற்கும், ராஜாங்க சபை அங்கத்தினராயிருப்பதற்கும் உரிமையை அடைதல்.

7. பாத்யதைகளிலும், முன்னேற்றத்திற்கு வேண்டிய மார்க்கங்களிலும் ஸ்திரீகளுக்கும், புருஷர்களுக்கும் ஸரிஸமத்துவத்தை நிலை நிறுத்தல்.

8. மனைவிகளாயும் தாய்மாராயும், இனிமேல் இந்தியாவை அரசாளப் போகும் இந்தியரை ஸன்மார்க்கத்தில் வளர்க்கும் கடமை ஸ்திரீகளுடையதாகையால் இந்தியா தேசத்தின் முன்னேற்றம் ஸ்திரீகளின் முயர்ச்சியால்தான் நிறைவேறும் என்பதை ஸ்திரீகளை உணரச் செய்வது.

9. தங்களுடைய ஆத்ம அபிவிருத்திக்காகவும், படிப்புக்காகவும் மற்றும் பிறருக்கு ஸேவை செய்வதற்காகவும் ஸ்திரீகளை ஸங்கங்களாகச் சேர்ப்பது.

மெம்பராதல்

மேற்படி கொள்கைகளையும் இந்த சங்கத்தின் அமைப்பையும் அங்கீகரிப்பவர்கள் அங்கத்தினராக ஆகலாம். இந்தக் கொள்கைகளையுடைய ஸ்திரீகளின் கூட்டங்களை இந்திய மாதரின் சங்கத்துடன் கிளைச்சங்கங்களாகச் சேர்த்துக் கொள்ளலாம்.

சங்கத்தின் அமைப்பு

இந்த சங்கத்திற்கு ஒரு தலைமை ஆபீஸ், எழும்பூரில் **பாந்தியன் கார்டன்ஸ்** என்ற இடத்தில் இருக்கிறது. 1917-ஆம் வருஷம் மேமீ 8-ஆம் உ இந்த ஸங்கம் ஸ்தாபிக்கப்பட்டது. அன்று முதல் மிகவும் விமரிசையாய் வளர்ந்துகொண்டு வருகிறது. இப்பொழுது 72 கிளைச் சங்கங்களும், 24 வேலை செய்யுமிடங்களும், 4000 மெம்பர்களும் இருக்கின்றனர்.

கிளைச் சங்கங்கள் கூடியவரை அநேக ஸ்தலங்களில் ஸ்தாபிக்கப்பட்டு வருகின்றன. இந்த கிளைச்சங்கங்கள் அங்குள்ள ஓர் காரியதரிசியால் நடத்தப்படும்.

ராஜீய விஷயங்களில் இச்சங்கம் சட்டசபை மூலமாய்ச் சீர்திருத்தங்களுக்காக வேலை செய்யும். இந்தச் சங்கத்தின் நோக்கங்களும் போக்குகளும் வேலைகளும் மத அனுஸரணையுடன் நடத்தப்படும். ஆனால் மதப்பிரிவுகளில் த்வேஷம் கிடையாது.

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WOMEN'S INDIAN ASSOCIATION

இந்திய மாதர் சங்கம்.

நிர்வாஹிகள்—1933—34.

அக்ராசனர் : டாக்டர் (மிஸிஸ்) முத்து லக்ஷ்மி ரெட்டி
உப அக்ராஸனர் : மிஸிஸ், டோரதி ஜீன ராஜ தாஸ
,, : ,, ஆர். ராமசந்திர ராவ்
பொதுக் காரியதரிசி : மிஸிஸ் தாதாபாய்
பொக்கிஷதாரி : ,, மிஸிஸ். லக்ஷ்மிடேவிட்

நிர்வாஹ ஸபை

மிஸிஸ். அம்மு ஸ்வாமிநாதன்
மிஸிஸ், ராமசாமி சிவன்
ஸ்ரீமதி ஜி. விசாலக்ஷி அம்மாள்
மிஸிஸ். கே. சி. ஆச்சாரியர்
முனகாலா ராணியம்மாள்
மிஸிஸ், யாக்கூப் உசேன்
மிஸிஸ், சுபத்திரி சென்னையா
மிஸிஸ். நாஸிர் உசேன்

போதன நிர்வாக ஸபை

எல்லாக் கிளைகளின் காரியதரிசிகள்

ஸங்கத்தின் பத்திரிகை
'ஸ்திரீ தர்மம்'

பத்திராதிபர் : மிஸிஸ், தாதாபாய்
தலைமை ஆபீஸ் : பாந்தியன் கார்டன்ஸ், எக்மோர், சென்னை

இந்திய மாதர் ஸங்கம் மெம்பராவதற்கு வருஷச்சந்தா குறைந்தது		ரூ.	1	0	0
ஸ்திரீ தர்மம் மெம்பர்களுக்கு	,,	,,	3	0	0
மற்றவர்களுக்கு	,,	,,	5	0	0
தமிழ்பாகம் மட்டும்	,,	,,	1	0	0

மெம்பர் அல்லது ஸ்திரீதர்மச் சந்தாதார் ஆக விரும்புபவர், அடியிற் கண்ட விலாசத்துக்கு எழுதவும் :—

ஸெக்ரடேரி,
மாதர் இந்திய ஸங்கம்,
பாந்தியன் கார்டன்,
எழும்பூர் மதராஸ்.

TAMIL

ஸ்திரீ தர்மம் தமிழ்பாகம் 1933-ம்வருஷ டிஸம்பர்மீ

இந்திய மாதர் சங்கம்

16-வது ஆண்டு விழா (1932-33)

நிர்வாக அறிக்கை விவரம்

பதினாறுவது ஆண்டு விழா :—

சென்னை இந்திய மாதர் சங்கத்தின் 16-வது ஆண்டு விழா சென்ற நவம்பர் மாதம் 15-ம் தேதி புதன்கிழமை மாலை 5-மணிக்கு எழும்பூர் "பாக்கியன் தோட்டத்தில்" ஸ்ரீமதி கஸின்ஸ் தலைமையில் நடைபெற்றது. அச்சமயம் ஏராளமான ஸ்திரீ புருஷர்கள் விஜயம் செய்திருந்தனர். தெய்வ பிரார்த்தனைக்குபின் ஸ்ரீமதி அம்மு சுவாமிநாதன் பிரேரேபித்து, ஸ்ரீமதி லெக்ஷ்மி டேவிட் ஆமோதிக்க ஸ்ரீமதி கஸின்ஸ் கூட்டத்திற்கு தலைமை வகித்தார். ஸ்ரீமதி கஸின்ஸ் தன்னை இக்கூட்டத்திற்கு தலைமைவகிக்க தேர்ந்தெடுப்பதைக்குறித்து மனமார்ந்த வந்தனம் கூறி, காரியதரிசியாகிய ஸ்ரீமதி டாக்டர் முத்துலெக்ஷ்மி ரெட்டியை வருஷாந்திர அறிக்கையை படிக்குமாறு கூறினார்.

வருஷாந்திர அறிக்கை-1932-33

ஸ்ரீமதி டாக்டர் முத்துலெக்ஷ்மி ரெட்டி, வருஷாந்திர (1932-33) அறிக்கையைப் படித்தார். அறிக்கையின் முக்கிய சாராம்சங்களாவன :—

சென்ற 16 வருஷகாலமாக இந்திய மாதர் சங்கம் மாதர்களுக்கு செய்து வரும் தொண்டுகள் பல உள. முக்கியமானவை, ஸ்திரீ புருஷ சமத்துவ உரிமை, மாதர் ஓட்டு உரிமை, முதலியனவாகும். இச்சங்கமானது அகில இந்திய ஸ்தாபனமாக அபிவிருத்தியடைந்து, அரசியல் முதலிய பல வேறு துறைகளிலும் செய்துள்ள வேலைகளின் அறிகுறிகள் தற்போது பொலிகின்றன.

கல்வி சம்மந்தமாக, அனாதை, ஏழை பெண் குழந்தைகளுக்கு உபகார சம்பளம் கொடுத்து, அவர்களது உயர்தர படிப்புக்கு உதவி செய்துவருகிறது. சென்னை சேவதனத்தில் படித்து வருவதற்கு ஒரு ஆதிதிராவிட பெண்ணுக்கும், ஒளவை அனாதை ரக்ஷகத்தில் இருந்து வரும் பெண் ஒருத்திக்கும், கான்வென்ட் பள்ளிக்கூடத்தில், சேர்ந்து படிக்க ஒரு பெண்ணுக்கும் உபகார சம்பளம் கொடுத்து உதவிசெய்து வருகின்றது.

மேலும் பெண் கல்வி விஷயமாக சென்னை கவர்மெண்டார் செய்த சிக்கனத்தைப்பற்றி கண்டித்தும், மேரிராணி கலாசாலையில் பெண்களுக்கு மறுபடியும் சங்கீதம் கற்றுக்கொடுக்க வேண்டுமென்றும், ஏகமனதான தீர்மானங்களை நிறைவேற்றி அனுப்பியிருக்கிறது. இச்சங்க மெம்பர்கள் பெண் கல்வி சம்மந்தமான பல முக்கிய கமிட்டிகளில் மெம்பராகவும், பொதுஜன சேவையிலும் ஈடுபட்டு அரிய தொண்டுகள் ஆற்றி வருகின்றனர்.

மாண்டிஸோரி பள்ளிக்கூடம்

1929-ம் வருஷம் ஸ்ரீமதி மாலதி பட்வர்த்தன், ஸ்ரீமதி அம்மு சுவாமிநாதன் ஆகிய இவர்களால் ஆரம்பிக்கப்பட்ட இப்பள்ளிக்கூடமானது, ஸ்ரீமதி பார்ரியின் ஆதரவின்கீழ் நடைபெற்று வந்தது. அநேகம் தனவந்தர்களின் குழந்தைகள் இப்பள்ளிக்கூடத்தில் கல்வி கற்று வருவாராயினர்.

சென்ற 1932-ம் வருஷம் இப்பள்ளிக்கூடத்தினின்றும் வரும் வருமானம், பள்ளிக்கு செலவழிக்க போதுமானதாய் இல்லாததாலும், உலகெங்கும் உள்ள பண நெருக்கடியாலும், இந்திய மாதர் சங்கத்தின் ஆதரவினின்று எடுவிக்கப்பட்டு, தலைமை உபாத்தியாயினி ஆகிய ஸ்ரீமதி பீட்டர்ஸின் நிர்வாகத்தில் விடப்பட்டது. தற்போது ஸ்ரீமதி பீட்டர்ஸின் தலைமையில் இப்பள்ளிக்கூடமானது, நன்கு பெற நடந்து வருவது குறிப்பிடத்தக்கதாகும். குழந்தைகளும் நாளுக்குநாள் அதிகம் வந்து சேரலாயினர். ஸ்ரீமதி சுபத்திரை அம்மாள் தற்சமயம், இப்பள்ளிக்கூடத்தை வந்து அடிக்கடி பரிசிலனை செய்து வருகின்றனர்.

குழந்தைகளின் பாதுகாப்பு விஷயமாக, இச்சங்கமும், இதன் கிளை ஸ்தாபனங்களும் செய்துவரும் நடவடிக்கைகள் பல உள.

சார்தா சட்ட விஷயமாக, மாதர் இந்திய சங்கத்தின் சார்பிலும், அகில இந்திய மாதர்கூட்டத்தின் ஆதரவிலும் ஒரு கமிட்டி ஏற்பட்டு (Sarda Act Committee) விவாஹ வயதை, 18, 21 முறையே பெண் ஆண்களுக்கு உயர்த்தவும், ஆக்டில் சொல்லிய விவாஹ வயதிற்குள் செய்யும் கலியாணங்களை சட்டப்படி தடுக்கவும், பிராஸிகூஷன் செய்யவும், நடவடிக்கைகள் எடுத்துக்கொள்ள 1932-ம் வருஷம் ஏப்ரல் மாதம், ஸ்ரீமதி விசாலாக்ஷி அம்மாள் அவர்கள் காரியதரிசியாகவும், இன்னும் பல மெம்பர்கள் அடங்கிய ஒரு கமிட்டி ஏற்பட்டு இருக்கிறது.

வியபசார விடுதிகளை எடுப்பதற்கு சென்னை கவர்மெண்டாரால் கொண்டு வரப்பட்ட (Brothels Act) சட்டத்தை அமுலுக்கு கொண்டு வருவதற்கு, இச்சங்கத்தின் அபிப்பிராயமும் கேட்டு, அதன்படி இச்சங்கத்தின் மெம்பர்கள் சிலர், (Rescue Home) ரக்ஷக நிலையத்தில் அடிக்கடி போய் பரிசிலனை செய்யவும் நியமிக்கப்பட்டுள்ளனர். நண்பர்களும், இவ்விஷயத்தில் அதிக சிரத்தையுடன் வியபசார விடுதிகளைப்பற்றியும், சிறுமிகளின் அவஸ்தைகளைப் பற்றியும் இச்சங்கத்திற்கு அடிக்கடி தெரிவிக்கலாயினர். அவ்வாறு எட்டிய சமாசாரங்கள் உடனுக்குடன் போலீஸ் இலாகாவுக்கு அனுப்பி கமிஷனர் அவர்களாலும் தகுந்த நடவடிக்கைகள் எடுத்துக் கொள்ளப்பட்டன. அறியாமையினாலும் ஏழ்மை காரணத்தினாலும் ஒழுக்கம் தவறிப்போகும் திக்கற்ற பெண்மணிகளை மீட்டு அவரவர்களுக்கு கௌரவமானதோர் வழிகாட்டுவதற்கு இச்சங்கம் முயன்று வருகிறது.

தீண்டாமையை ஒழிக்க, இச்சங்கத்தின் ஆதரவில் நடந்த பொதுக்கூட்டங்கள் பல. மகாத்மா காந்தி அவர்கள் உண்ணாவிரதம் இருந்தபொழுது, இச்சங்கத்தின் ஆதரவில் பொதுக்கூட்டங்களும், பஜனைகளும், திருவல்லிக்கேணி, மயிலாப்பூர், இன்னும் நகரத்தின் பல பாகத்திலும் ஹரிஜனங்களை சேர்த்துக் கொண்டு மிகவும் தீவிரமாக நடத்தப்பட்டன. துண்டு பிரசுரங்களும் விநியோகிக்கப்பட்டன.

சேரி முன்னேற்ற வேலை, ஸ்ரீமதி விசாலாக்ஷி அம்மாள், சகோதரி பாகிரதி அம்மாள் அவர்களால் செவ்வனே நடைபெற்று வருகின்றது.

ஸ்திரீ தர்மம். இச்சங்கத்தின் மாதப்பத்திரிக்கையாகிய "ஸ்திரீ தர்மம்" உலகெங்குமுள்ள மற்ற நாடுகளுக்கு இந்திய மாதர்களின் முன்னேற்ற இயக்கத்தைப்பற்றி சமாசாரங்களை விளக்கி எடுத்துகாட்டி வருகிறது. வெளிநாடுகளிலும், இந்தியாவிலும் உள்ள மற்ற பத்திரிக்கைகள் ஸ்திரீ தர்மத்தில் சொல்லும் விஷயங்களை எடுத்து கூறுகின்றன. ஆயினும் நம்நாட்டு சகோதரிகள் முன்வந்து இப்பத்திரிகைக்கு அன்பும் ஆதரவும் எடுத்துக்கொள்ளாதது விசனிக்கத்தக்கதே. ஸ்திரீகளுக்கென்று உழைத்துவரும் இப்பத்திரிகைக்கு, நம்நாட்டு சகோதர சகோதரிகள் முன்வந்து, இப்பத்திரிகையை மென்மேலும் ஓங்கசெய்வது அவர்களது கடமை அன்றோ! இப்பத்திரிக்கைக்கு விளம்பரங்களும் (Advertisement) சந்தாதாரர்களும் (Subscribers) சேர்த்துக் கொடுக்கவேண்டியது ஒவ்வொரு மாதர்களின் கடமைகளில் ஒன்றாக பதியவேண்டும். ஸ்திரீ தர்மத்தை பரவச் செய்ய சகோதர சகோதரிகள் யாவரும் உதவி செய்வார்களாக.

உலகத்திலுள்ள பல வேறு சங்கங்களுடன் இச்சங்கமும் சேர்ந்து ஒத்து உழைத்து வருகிறது.

லண்டனில் உள்ள இச்சங்கத்தின் கிளை ஸ்தாபனம், இந்திய ஸ்திரீகளின் விஷயமாய் அரிய பல வேலைகள்செய்து கொண்டுவருகிறது.

அலகாபாத்தில் நடந்த அகில இந்தியா ஒற்றுமை மகாநாட்டிற்கு ஸ்ரீமதிகள் நேருவும், டாக்டர் முத்துலெக்ஷ்மி ரெட்டியும் இச்சங்கத்தின் சார்பாக சென்றனர்கள்.

லக்ஷ்மணபுரியில் நடந்த மாதர் பொதுகூட்டத்திற்கு இச்சங்கத்தின் சார்பில் ஸ்ரீமதிகள் ஹாமிட் அலி, லெக்ஷ்மி டேவிட், ஹானன் ஆஞ்சிலோ, கிருஷ்ண மேனன், ஹிராபாய் டாடா, முதலியவர்கள் சென்று, "மாதர்களின் ஓட்டு உரிமையைப் பற்றியும், வருங்கால ஆட்சியில் ஸ்திரீகளின் நிலைமையைப்பற்றியும் பேசினார்கள்.

முடிவு. சிலர் மாதர் சங்கம் தற்போது அரசியலில் ஈடுபடக்கூடாதென்றும், அவ்விதம் செய்தல் கவர்மெண்டின் கோபத்திற்கு ஆளாக வேண்டுமென்று கூறுகின்றனர். ஆனால் சமூக விஷயத்திற்கும், அரசியல் விஷயத்திற்கும் அதிக சம்மந்தமிருப்பதால், இவ்விரண்டையும் வெவ்வேறாக பிரிப்பது துர்லாபம். பொதுஜன அபிப்பிராயம் நன்கு வெளியானால் ஆட்சி முறையை மேலான முறையில் நடத்த கவர்மெண்டுக்கே சௌகர்யமேற்படும்; மேலும் சர்கார் உத்தியோகஸ்தர்கள் அரசியலில் கலந்துகொள்ளக் கூடாதென்று உள்ள நிர்பந்தம் அவர்களது மனைவிமார்களை கட்டுப்படுத்தல் கூடாது.

பிறகு பொக்கிஷதாரியாகிய ஸ்ரீமதி லெக்ஷ்மி டேவிட் நிதி அறிக்கையை சமர்ப்பித்து சங்கத்தின் செலவுபோக பாக்கி கையிருப்பு ரூ 5301 என்று தெரியப்படுத்தினர்.

பிறகு ஸ்ரீமதி டாக்டர் முத்துலெக்ஷ்மி ரெட்டி தலைவராக தேர்ந்தெடுக்கப்பட்டார். ஸ்ரீமதி மேரு தாதாபாய் காரியதரிசியாக நியமிக்கப்பட்டார்.

கிளை ஸ்தாபனங்களிலிருந்து வந்திருக்கும் வாழ்த்து செய்திகளையும், ஸ்ரீமதி சரோஜனி தேவி, மாலதி பட்வர்த்தன் முதலியவர்கள் அனுப்பிய வாழ்த்துக்களையும் படித்தனர்.

ஸ்ரீமதி குரியன் வருஷாந்திர அறிக்கையை அங்கீகரிக்க வேண்டுமென்று பேசுகையில், மாதர் சங்கம் பல துறைகளிலும், அரிய வேலைசெய்து வந்திருக்கிறதென்றும், வெறும் தீர்மானங்கள் நிறைவேற்றுவதுடனில்லாமல், பலவித

சமூக சேவைக்கான காரியங்களையும் செய்துவந்துள்ளதென்றும், பணமே அவசியமென்றும், சங்கத்தின் அபிமானமுள்ளவர்கள் தாராளமாக பொருளுதவி செய்ய வேண்டுமென்று கூறினார்.

பின்னர் சர் கே. வி. ரெட்டி பேசியதாவது :—

“பிரஸ்தாப அறிக்கை, பல ஆண்டுகள் சங்க அறிக்கைகளைவிட மேலாக இருக்கிறது. பல துறைகளிலும் சங்கம் தீவிரமாக வேலைசெய்து வந்திருக்கிறது. பெண்களே பணப்பெட்டிகளின் சாவிகளை அநேகமாக வைத்திருக்கிறார்கள். என் சொந்த குடும்பத்தில் நான் இதுவரை அவ்விதமே செய்துவருகிறேன். படித்த நாகரீகம் வாய்ந்த ஆண்கள் தங்கள் பணப்பெட்டி சாவியை மனைவிமாரிடமே ஒப்புவிப்பார். பணம் மிகப்பத்திரமாக இருக்குமென்பது எனது சொந்த அனுபவம். நிற்க, தென் ஆப்ரிக்காவில் இந்திய பெண்கள் ஆண்களையும்விட பொது விஷயங்களில் அதிகமாக ஈடுபட்டுள்ளனர். மகாத்மா காந்தி தென்னாப்பிரிக்காவில் சிறை சென்றபோது இந்திய பெண்மணிகள் பலர் அவரைப் பின்பற்றினர். இச்சங்க நோக்கத்தில் எந்த இந்தியரும் குறுக்கே நிற்கமாட்டார்கள். படித்த மனிதர்களெல்லாரும் தங்கள் மனைவிமார்களுக்கு கீழ்படிவர். பெண்கள் குடும்ப விஷயங்களிலேயே அதிக கவனம்செலுத்தி அரசியலையும் பொது விஷயங்களையும் பெரும்பாலும் ஆண்களுக்கு விட்டுவிடுவது உசிதம். ஹிந்து வார்ஸு சட்டத்தை கால மாறுதல்களின்படி மாற்றவேண்டியிருக்கிறது. ராஜாங்க சபையில் பெண்கள், அங்கம் வகிக்கவும், ஓட்டுரிமை பெறவும் நான் என்னாலியன்ற முயற்சியை செய்வேனென்று உறுதிகூறுகிறேன்.”

ஸ்ரீமதி ஷெப்பர்ட் அடுத்தபடியாகப் பேசுகையில் ஒழுங்கு தவறி தப்பு வழியில் சென்ற பெண்களை மீட்கும் வேலையில் ஈடுபட சென்னை பெண்கள் அதிகமாக முன்வரவில்லை என்றும் இவ்விஷயத்தில் அவர்கள் அதிக கவனம் செலுத்த வேண்டுமென்றும் கூறினார்.

ராவ்பகதூர் கே. வி. சேஷ அய்யங்கார் பின்னர் பேசியதாவது:-“சென்னை பெண்கள் சங்கத்தார் சன்மார்க்க சங்கத்திற்கு பலவிதங்களில் உதவிசெய்து ஒத்துழைத்து வந்துள்ளனர். பெண்களை மீட்கும் வேலை மிகவும் கஷ்டமாகும். சென்னை பெண்கள் தங்கள் துரதிருஷ்ட சகோதரிகளுக்கு உதவியளிக்க தயாராக இருக்கிறார்களென்று நான் தைரியமாகக் கூறுவேன். சென்னையிலுள்ளதைப் போல் தமிழ்நாட்டில் மதுரை முதலிய இடங்களில் பொதுஜன அபிப்பிராயம் வலுப்படவில்லை. இன்னும் இரண்டொரு வருஷங்களுக்கு இச்சங்கத்தார் இவ்விஷயத்திலேயே முக்கிய கவனம் செலுத்த வேண்டுகிறேன்.”

ஸ்ரீ. ஹமீத்கான் பின்னர் பேசுகையில், இச்சங்கம் மிக உபயோககரமாக வேலையை தீவிரமாகசெய்து வந்திருக்கிறதென்றும், இவ்வித உபயோககரமான காரியங்களுக்கு தனவான்கள் பண உதவி செய்யாமலிருக்கமாட்டார்கள் என்றும், சங்கம் மேன்மேலும் அபிவிருத்தி அடைந்து வெற்றிபெற வேண்டுமென்றும் கூறினார்.

ஸ்ரீமதி கஸின்ஸ் பின்னர் பேசுகையில் குறிப்பிட்டதாவது :—சென்ற 16 வருஷகாலமாக கட்டாய ஆரம்ப கல்வி, சிசு சம்ரக்ஷணம், பாலிய விவாகத் தடை, விபசாரத்தொழில் நீக்கம், தீண்டாமை விலக்கு, இவ்விஷயங்களில் இச்சங்கம் பெரிதும் உழைத்து வந்திருக்கிறது. பெண்கள் சம ஓட்டுரிமைக்கு போராடி வந்திருக்கிறது. பொதுத்தொண்டில் ஈடுபட பெண்களுக்கு சம உரிமை இருக்கவேண்டும். இதற்காக இச்சங்கம் பாடுபடும். அடுத்த சர்வதேச பெண்கள் மகாநாடு இந்தியாவில் நடைபெறப்போகிறது. நமக்கு சர்வதேச அனுதாபமும்

ஆதரவுமிருந்து வருகிறது. ஆதி ஹிந்துசேவையிலும் ஈடுபட்டுள்ளது. இங்கு ஜாதிமத வித்தியாசங்களொன்றுமில்லை என்று மிகசந்தோஷத்துடன் சுவாமி சிரத்தானந்தர் 1926௵ குறிப்பிட்டுள்ளார். இந்திய பெண்களை பிரிக்க பிரிட்டிஷ் சர்க்கார் முயற்சித்தால் அது பெருங்கேட்டில் முடியுமென எச்சரிக்கை செய்கிறேன். பெண்கள் ஒற்றுமைக்காக பாடுபடுகின்றனர். இச்சங்கத்தின் நோக்கங்களை பரப்பும் பெண்களையே சட்டசபைக்கு தேர்ந்தெடுக்கவேண்டும். பெண்களுக்கு ஸ்தானங்கள் ரிசர்வ் செய்யவேண்டியதில்லை. பாஞ்சாலத்தில் பொது தொகுதியில் ஓர் பெண் போட்டிபோட்டு வெற்றி பெற்றிருக்கிறாள். தூக்கு தண்டனையை ரத்துசெய்ய யாவரும் பாடுபடவேண்டும். ஜெயிலில் நிலைமையை அபிவிருத்திசெய்ய முயற்சி செய்யவேண்டும். 'ஸி' வகுப்பை அடியோடு ரத்து செய்யவேண்டும். சென்ற 16 வருஷகாலமாய் டாக்டர் அன்னி பெசண்ட் இச்சங்கத்திற்கு செய்துவந்த தொண்டை எந்நாளும் மறக்கமுடியாது. இந்திய உள்நாட்டு சீர்கேடுகளை நீக்கி வெளி ஆதிக்கத்தை ஒழிக்க நாம் கங்கணம் கட்டிக்கொள்ளவேண்டும்.

பின்னர் பலவித தீர்மானங்கள் நிறைவேறின :—

டாக்டர் அன்னி பெசண்ட், ஸ்ரீ. வி. ஜே. பட்டேல் இவர்களது மரணத்திற்கு துக்கப்படுவதாகவும், சென்னை விஜயம்செய்யும் மகாத்மா காந்தி அவர்களுக்கு மனமார நல்வரவு கூறுவதாகவும், சர்வகட்சி மகாநாட்டை கூட்டவேண்டுமென்றும், பெண்கள் சங்கத்தார் ஏற்கனவே ஓட்டுரிமை விஷயமாக சமர்ப்பித்துள்ள சிபார்சுகளை ஆதரிப்பதாகவும், சாரதா சட்டத்தை ரத்துசெய்யும் மசோதாவை கண்டிப்பதாகவும், ஆலயப்பிரவேச மசோதாவை ஆதரிப்பதாகவும், இந்து விதவை ஜீவனாம்ச மசோதாவை ஆதரிப்பதாகவும், பெண்கள் பாதுகாப்பு மசோதாவை ஆதரிப்பதாகவும், கர்ப்பத்தடைமுறையை தக்க ஸ்தாபனங்களின் மூலம் போதிக்க வேண்டுமென்றும், நல்லொழுக்கத்தை கல்வி ஸ்தாபனங்களில் போதிக்க வேண்டுமென்றும், சுதேசி கைத்தொழில் விஷயத்தில் அதிக ஊக்கம் காட்ட வேண்டுமென்றும் தீர்மானங்கள் நிறைவேறியதும், வந்தனோபசாரத்துடன் விழா முடிந்தது.

ஸ்திரீ தர்மம்

சமாசார குறிப்புகள்

இந்திய மாதர் சங்கம் - பதினாறாவது ஆண்டு

மாதர் சங்கத்தின் பதினாறாவது ஆண்டுவிழா அதி விமர்சையாக மாதர் சங்கத்தின் கட்டிடத்தில் ஸ்ரீமதி கஸின்ஸ் தலைமையில், நவம்பர் மாதம் 15-ந்தேதி மாலை 5-மணிக்கு நடைபெற்றது. சகோதர சகோதரிகள் யாவரும் விஜயம் செய்திருந்தனர்.

சென்ற பதினாறு வருஷங்களாக இச்சங்கமானது, கட்டாய ஆரம்ப கல்வி, சிசு சம்ரட்சணம், பாலிய விவாகத்தடை, விபசாரத்தொழில் நீக்கம், தீண்டாமை விலக்கு, முதலிய விஷயங்களில் பெரிதும் உழைத்து வந்திருக்கிறது. பெண்களின் சம உரிமைக்காக போராடி வந்திருக்கிறது. மாதர் ஓட்டுரிமைக்காக செய்து வந்த தீவிர முயற்சிகள் முக்கியமானதாகும். மாதரின் முன்

னேற்றத்திற்கும், ஒற்றுமைக்கும், வருங்கால ஆட்சியில் ஸ்திரீகளின் நிலைமை இருக்கவேண்டியவதைப் பற்றியும் அடிக்கடி அரங்கேற்றிவரும் தொண்டுகள் பல.

கடந்த பதினாறு வருஷங்களாக, மாதர் சங்கத்தின் மாதப்பத்திரிகை வாயிலாகவும், மாதாந்திர கூட்டங்களினாலும், ஸ்திரீகளுக்குள் ஒற்றுமையும், ஜாதி வித்தியாசத்தை அறவே அகற்றியும், பொதுஜன ஊழியத்தில் ஈடுபட்டும் அரிய தொண்டுகள் ஆற்றிவருகின்றன. மேலும் மாதர்களின் முன்னேற்றத்திற்கு மாதர் சங்கங்களே அடிப்படையாகும். சங்கத்தின் வாயிலாக மாதரின் தொண்டுகளையும், முன்னேற்றத்திற்கு வழியையும், பொதுஜன ஊழியமும், நன்கு பயில இடமுண்டு. மாதர்களின் ஒற்றுமை ஒளிவீசவும், மதபேதமின்றி, ஒற்றுமைகூடி பேசவும், இடமளிக்கின்றது. ஆகையால் சகோதரிகள் ஒவ்வொருவரும், சங்கத்தில் சேர்ந்து, இதன் அரிய கொள்கைகளை பரப்புவதில் நோக்கம்கொண்டு, மேன்மேலும் இச்சங்கத்திற்கு அன்பும் ஆதரவும் அளித்து, வெளி உலகிலும், பாரத நாட்டிலும், நம்நாட்டு சகோதரர்களின் ஒற்றுமையை ஒளிவீசுமாறு எல்லாம் வல்ல இறைவன் அருள் புரிவானாக.

மகாத்மா காந்தி சென்னை விஜயம்

ஹரிஜனத்தொண்டில் ஈடுபட்டு, அல்லும் பகலும் அவர்களது முன்னேற்றத்திற்கு உழைத்து வரும் மகாத்மா காந்தி அடிகள், டிஸம்பர் மாதம் 20-ம் தேதி இச்சென்னைக்கு விஜயம்செய்யப் போவதாய் செய்திகள் வந்திருக்கின்றன. ஹரிஜனத்தொண்டில் ஈடுபட்ட மாதர் சங்கமும் ஆர்வமிகுந்து, தாயினைக்கண்ட சேய்போல், பாரதத் தாயின் மாபெரும் புதல்வரை, வாவென்று கூவி அழைக்கின்றது! தாயின் சொல்லைத்தட்டாது, காந்திஜியும், மாதரின் சங்கத்திற்கு விஜயம் செய்வதாய் சொல்லியிருக்கின்றார்.

சகோதரிகளுக்கு ஓர் அரிய சந்தர்ப்பமும், காந்தியடிகளின் தரிசனமும் வாய்த்திருப்பது அதிர்ஷ்டமே. சந்தர்ப்பத்தைக் கைவிடாமல், சகோதரிகள் முன்வந்து பாரதத்தாயின் புதல்வரை நல்வரவு கூறியும், ஹரிஜனத் தொண்டிற்கு பண முடிப்பு அளித்தும், ஒன்றுகூடி, மாதரின் தொண்டுகளை மணம் வீசுமாறு செய்யவும், காந்தியடிகள் கைக்கொண்டுள்ள நோக்கம் இனிது முடியுமாறு இறைவன் அருள் புரிவானாக.

டாக்டர் சுதீந்திர போஸ்

நீக்ரோக்களை சித்திரவதை செய்யும் எண்ணம் அமெரிக்கர்களுக்கு ஏற்பட்டிருக்கிறதென்பது பல தடவை கூறப்பட்ட போதிலும், "சுயேச்சை நாடெனக்" கூறப்படும், மேரிலாண்டு மாகாணத்திலுள்ள பிரின்சஸ் ஆன் நகரில் நடந்த சித்திரவதை தான் அமெரிக்கா நாட்டின் சரித்திரத்திலேயே பயங்கரமானது. சித்திரவதை செய்யப்பட்ட நீக்ரோ வயதுசென்ற ஒரு மாதை எதிர்த்த குற்றத்திற்காக சிறையிலடைக்கப் பட்டிருந்தான். ஸ்திரீகளும் சிறுவர்களும் அடங்கிய சுமார் 5,000 வெள்ளையர்கள் சிறைச்சாலைக் கதவை உடைத்தனர். சாந்தமாகத் திரும்பிச் செல்லும்படி ஷெரீப் அவர்களை வேண்டிக்கொண்டனர். அவர்கள் கூப்பாடு போட்டனர். ஏளனஞ் செய்தனர். காற்றுவெடியைப் போலீசார் உபயோகித்தனர். கூட்டத்திலிருந்தவர்களில் ஒருவர் அந்த வெடியைத் திரும்பவும் வீசினார். நிலைமை பயங்கரமாயிற்று. கற்களாலும் கம்புகளாலும் ஒரு டஜன் போலீசாரைக் கீழே வீழ்த்தின. பிறகு பரபரப்படைந்த ஜனங்கள் சிறைச்சாலைக் கதவைத் திறந்தனர்.

சிறையினின்றும் நீக்ரோ வெளியில் இழுக்கப்பட்டார். அவனுடைய கழுத்தில் ஒரு கயிற்றைச்சுற்றி அதை ஒரு மோட்டாரின் பின்னால் மாட்டி அவனை தெருத்தெருவாக இழுத்துச் சென்றனர். பிறகு அவரை ஒரு மரத்தில் தூக்கிட்டனர். அங்கிருந்து நகரத்தின் மத்தியில் அவரை கொண்டுபோய் தீயிட்டுக் கொளுத்தினர். அத்தீயைச்சுற்றி மனிதர்களும், ஸ்திரீகளும், சிறுவர்களும் மிகவும் நெருக்கமாக நின்றுகொண்டிருந்தபடியால் போலீசார் கூட்டத்தினுள் நுழைந்து செல்ல முடியவில்லை.

அந்த நீக்ரோ உதவியின்றியும் உயிருடனிருக்கையிலும் ஒரு வெள்ளைச் சிறுவன் அவருடைய காதை அறுத்தான். இந்தப் பயங்கரமான சித்திரவதையின் ஞாபகார்த்தப் பொருளாக அக்காது எடுத்துச் செல்லப்பட்டது. தங்களுடைய ஸ்திரீகள் பால் அமெரிக்கர்களுக்கு மிகுந்த மரியாதை உண்டென்று சொல்லப்படுகின்றது. ஆனால் பிரின்சஸ் ஆன் நகரினின்றும் வெளி வந்த அறிக்கை, "கருவாலி மரத்தின்கீழ், ஸ்திரீகளும், சிறுவர்களும் பிரசன்னமாயிருக்கையில், அந்த நீக்ரோ ஆடைகள் யாவும் கிழிக்கப்பட்டும் சில நிமிடங்கள் வரை நிர்மாணமாகத் தொங்கவிடப்பட்டு மிருந்தார்" என்று கூறுகின்றது. தரையில் விழுந்து எழுந்திருக்க முடியாதபடி பரிதாபகரமான நிலைமையில் அந்த நீக்ரோ கிடந்தாலும் கூட்டத்திலிருந்தவர்கள் அவர்மீது ஏறி மிதித்த வண்ணமாகவே இருந்தார்கள்.

அந்த நீக்ரோவை சித்திரவதைச் செய்து, தூக்கிலிட்டு, கொளுத்திய மனிதர்கள் தண்டிக்கப்படுவார்களா? அவ்வாறு செய்யப்படுவார்களெனத் தோன்றவில்லை. சமீபகாலத்தில் மாகாண சர்க்கார் மேரிலாண்டு சுயேச்சை நாட்டில் பதினைந்து சித்திரவதைகளைக் கண்டுபிடித்திருந்தாலும் ஒருவரையாவது தண்டிக்கவில்லை.

மேரிலாண்டு சித்திரவதை தெள்பக்கத்தில் நடத்திருக்கின்றதென்றும், வட நாட்டிலுள்ள ஜனங்களைப்போல் தென்னாட்டிலுள்ள ஜனங்கள் நடந்து கொள்ளுகிறதில்லையென்றும் சொல்லப்படுகின்றது. வடக்கிலுள்ள சிகாகோ, கீழ் சென்ட்லூயி, ஆப்ரஹாம் லிங்கன் புதைக்கப்பட்டிருக்கும் ஸ்பிரிங் பீல்டு முதலிய நாடுகளில் கூட சமீப வருடங்களில் நீக்ரோக்களை காட்டு மிருகங்கள் போல் வேட்டையாடியிருக்கின்றனர். இம்மாதிரியான குரூர இரத்தப் பண்டிகைகளில் கலந்துகொள்ளும் மனிதர்கள் இந்தியாவின் ஜாதி முறைமையைப்பற்றி இழிந்து பேசுகின்றனர்.

இதற்கிடையில் நியூயார்க் வெள்ளையர்களல்லாதார் முன்னேற்ற தேசிய சங்கமானது குடியரசுத் தலைவர் ரூஸ்வெல்டுக்கு தந்தி கொடுத்திருக்கின்றது. இவ்வருடத்தில் 21 சித்திரவதைகள் நடைபெற்றிருக்கின்றனவென்று அச்சங்கம் தெரிவிக்கின்றது. சித்திரவதை செய்வதைத் தடுக்க ஒரு விசாரணைக்கமிட்டி நியமிக்க வேண்டுமென்றும், அமெரிக்காவிலுள்ள ஜனங்கள் கொலை செய்வதை ஆட்சேபித்து ரேடியோ மூலமாகச் செய்தி அனுப்ப வேண்டுமென்றும் தலைவரைக் கேட்டுக் கொள்ளுகின்றது.

(இந்தியா.)

TELUGU.

సప్తమ ఆంధ్రరాష్ట్రీయ మహిళాసభ

విద్యావిషయిక తీర్మానములు.

4-11-33.

1. మత, సాంఘిక, రాజకీయ, విద్యావిషయముల మహోన్నతికి కృషిసల్పి మన జాతీయోన్నతికి నీ దేశాభ్యుదయమునకును, అమూల్య సేవసల్పి స్త్రీ సంఘమునకు నూతనోత్తేజ మొసంగిన జగద్విఖ్యాతవీరవనిత మిసెస్ అనీబీసెంటు ఈ లోకమును వీడిచనినందుల కెంతయు విచారించుచు ఆమె ఆత్మశాంతికై భగవంతు నీ సభవారు ప్రార్థించుచున్నారు.

2. స్త్రీవిద్యా సాంఘిక జీవనాభివృద్ధికి అనేకవిధముల తోడ్పడి కీర్తిశేషురాలైన శ్రీ పిఠాపురం మహారాణి వారి అకస్మిక మరణమునకు విషాదమును తెల్పుచు ఆమెయొక్క ఆత్మశాంతికై భగవంతు నీ సభవారు ప్రార్థించుచున్నారు.

3. భారతదేశౌన్నత్యమునకు తన జీవితమును ధారబోసినవాడును, శాసన సభాధ్యక్షుడును, శారదాబిల్లును తన శాసన సభాపరిపాలన కాలమున చట్టముగా గావించిన ధీశాలుడును, నిజమైన భారత పుత్రుడును అగు కీర్తిశేషులైన శ్రీ వి. జే. పటేలుగారి మరణమునకు ఈ సభవారు తమ హృదయపూర్వకమైన సంతాపమును వెలిబుచ్చుచు సానుభూతిని తెలుపుచున్నారు.

4. స్త్రీల సాంఘిక దుస్థితిని బాపుటయే జీవిత ప్రధాన లక్ష్యముగ అమూల్యమైన సేవజేసి నేడు స్త్రీలు సర్వవిధముగ ముందు నడచుటకు భిక్ష ప్రసాదించినవాడును భారతసంస్కరణ పితామహుడును అగు శ్రీ రాజా రామ మోహనరాయలవారి దివ్యసేవను స్త్రీలందరు హృదయపూర్వకముగా సంస్మరించి ఆయన స్మారక చిహ్నము నొకదానిని నిర్మించుటకు ఎల్లరు ధారాళముగా ధన సహాయము చేయవలయునని ఈ సభవారు ప్రజలను హెచ్చరించుచున్నారు.

5. ప్రజల నిరక్షరత్వమును బాపుట ప్రభుత్వమువారి ప్రథమ కర్తవ్యము గనుకను, చదువురాని జనబాహుళ్యమునకు దేశమునందు జరుగుచున్న సాంఘిక విద్యావిషయిక, రాజకీయ సంస్కరణముల ప్రయోజనము తెలియదు కావున పల్లెయు, గ్రామము, పట్టణము అను విచక్షణ లేకుండా దేశమునందంతట అచిరకాలముననే బాలబాలికలకు వేరు వేరుగా గాక కలిసియే ఉచిత నిర్బంధ ప్రాథమిక విద్య యొసంగవలెననియు అందు స్త్రీలే విశేషించి ఉపాధ్యాయినులుగా నుండవలెననియు ఈ సభవారు రాష్ట్రీయ ప్రభుత్వమువారిని పురపాలక సంఘములవారిని కోరుచు ప్రజలనుగూడ తగినంత ఆందోళన చేయవలయునని కోరుచున్నారు.

6. స్థానిక పరిపాలనాధికారుల యాజమాన్యమున నిర్వహింపబడు పాఠశాలలలో విద్యాబోధనము చాల అసంతృప్తికరముగా నిర్వహింపబడుచున్నది. కావున ఆయాపట్టణ నగరములలో స్త్రీపురుషులు కలిసిన సంఘములు (Attendance Committee) ఏర్పడవలసిన ప్రకారం పాఠశాలలను కనీసము నెల కొకపర్యాయమైనను తనిఖీ చేయుచు లోపములను సవరించుటకును అభివృద్ధికి వలయు కృషి చేయుటకును ఈ సభవారు తీర్మానించుచున్నారు.

7. స్త్రీల ఉన్నత విద్యావ్యాప్తికి జిల్లా ప్రధాన పట్టణములయందు ఉన్నత పాఠశాల (High School) యును ప్రతి తాలూకా ముఖ్యపట్టణములలో మాధ్యమిక (Lower Secondary పాఠశాలయును విధిగా వెంటనే ఏర్పాటు చేయవలయునని ఈ సభవారు ప్రభుత్వమువారిని కోరుచు అందులకు తగినంత కృషిచేయవలెనని ప్రజలను ముఖ్యముగా స్త్రీలను ఈ సభవారు కోరుచున్నారు.

8. స్త్రీల ఉన్నత విద్యావ్యాప్తి హెచ్చించుటకుగాను సాధ్యమైనంత త్వరలోనే ఆంధ్రదేశమునందు స్త్రీల కళాశాల నొకటి స్థాపించుట అత్యవసరమని దొరతనమువారిని ఆంధ్ర విశ్వవిద్యాలయములవారిని ఈ సభవారు కోరుచున్నారు.

9. (*a*) ఉన్నత పాఠశాలలలో బోధింపబడు విషయములన్నియు స్వభాషలోనే నేర్పబడవలయును. ఆంగ్లము రెండవ భాషగా నుండవలయును. హిందీకూడ తప్పని సరిగా నుండవలయును.

(*b*) తరచుగ జరుగు స్త్రీ పురుష సభలయందు దేశభాషలయందే ఉపన్యాసము లుండవలయునని ఈ సభవారు కోరుచున్నారు.

(*c*) ఆంధ్రదేశమునందలి ప్రాథమిక పాఠశాలలను తనిఖీచేయుటకు భాష కొంచెముకూడ తెలియనివారిని పరీక్షాధికారులుగ నియమింపు (Board of Instruction) చుండుటచే పాఠశాలలకు తగు ప్రబోధము కలుగుటలేదు. కనుక డిగ్రీమాత్రమే ప్రధానలక్ష్యముగ నుంచక తెలుగు భాషాప్రావీణ్యము గల్గిన S. S. L. C. ఇంటర్మీడియేట్ డిగ్రీలు గలవారినైన సమర్థులైనవారిని పరీక్షాధికారులుగ నియమించుటకు బోర్డు ఆఫ్ పబ్లిక్ ఇన్స్పెక్షన్ వారిని ఈ సభవారు కోరుచున్నారు.

(*d*) ఉన్నత విద్యాశాలలయందు భాషరాని యితర రాష్ట్రీయులను తమిళ, మళయాళపు వారిని ఉపాధ్యాయినులుగను ప్రధానోపాధ్యాయినులుగను వచ్చుచున్నందువల్ల బాలికలకు తగిన బోధన క్రమముగ జరుగక బాలికలు నష్టపడుచున్నారు. కనుక ఈ విషయము గమనించి పట్టభద్రులైన ఆంధ్రస్త్రీలకే ఉన్నత విద్యా పాఠశాలలకు ఉపాధ్యాయినులుగను పరీక్షాధికారిణులుగను ఏర్పాటు చేయుటకు బోర్డు ఆఫ్ ఇన్స్పెక్షన్ వారిని కోరుచున్నారు.

10. (*a*) చిన్నవయస్సుననే విద్యను విరమించినవారికిని జీవనోపాధిలేక నల్లాడువారికి నీ ఉన్నతవిద్య గరపుటకై ప్రత్యేక పాఠశాలలుండవలయును. ఆ పాఠశాలలు పరిశ్రమలనుగూడ బోధించునవిగా యుండవలయును.

(*b*) బాల్య వయస్సుననే విద్యను విరమించిన స్త్రీలకును జీవనోపాధిలేక నల్లాడువారికిని ప్రస్తుత దేశకాల పరిస్థితులను తెలిసికొనుటకు అనువగునట్టి విద్యోపార్జనకు ప్రతి గ్రామమునందును స్త్రీ సమాజములను స్థాపించుటకుగాను ఆ సమాజములలో విద్యాబోధనములును, ఆయా స్థానికసంస్థల అధికారులును సహాయము చేయవలసినదనియు వారి విషయమున పూర్ణశ్రద్ధ వహించవలయుననియు ఈ సభవారు కోరుచున్నారు.

(*c*) వితంతువులకు ఉచిత విద్యావసతి సౌకర్యములుగల వితంతు శరణాలయములను స్థాపించగలందులకు ప్రభుత్వమువారి నీ సభవారు కోరుచున్నారు.

11. (*a*) అఖిలభారత మహిళాసభ కనుబంధముగ రాష్ట్రీయ సభలును తదనుబంధములుగ మండల సభలును మాత్రము జరుగుచున్నవి. రాష్ట్రసభలు మాత్రము జరుగుచున్నప్పటికన్న మండల సభలు జరుగుట ప్రారంభమైన పిమ్మట అధిక సంచలనము అభివృద్ధి స్త్రీలలో కలుగుచున్నది గాని కావలసినంత అభివృద్ధికి ఇంకను ఆందోళన మత్యవసరము. కనుక స్త్రీలందరు తమ తమ స్థితుల గ్రహిం

చుట ముఖ్యము గావున తాలూకా సభలను గ్రామసభలనుకూడ జరుపుట అత్యవసరమని ఈ సభవారు తీర్మానించుచున్నారు.

(b) స్థానిక సంస్థలవారు జాతీయ పాఠశాలలకు తగు ధనసహాయమును చేయుటకు ఈ సభవారు తీర్మానించుచున్నారు.

(c) గ్రామములలోని మ్యునిసిపల్ బోర్డు పాఠశాలలలో హరిజన బాలబాలికలను చేర్చుకొనుటలేదు. కనుక బోర్డు మెంబర్లును పాలనాధికారులును ఈ విషయమును గమనించి హరిజన బాలబాలికలను విధిగా చేర్చుకొనుటకు తగు ఏర్పాట్లు చేయవలెనని స్థానిక పాలకవర్గమువారిని హెచ్చరించుచున్నారు.

12. రాజమహేంద్రవరములోనున్న ఆంధ్ర యువతీ సంస్కృత కళాశాల మొదలైన కళాశాలలయందు ఉభయ భాషాప్రవీణ పరీక్షకు జదువు స్త్రీలకు విద్యార్థినీవేతన మొసగి చాలమంది స్త్రీలు వచ్చుటకు తగు ధనసహాయము ప్రభుత్వమును, ధనవంతులును, ఈయాగలందులకు ఈ తీర్మానము శాసన సభయందు ప్రవేశపెట్టుటకు ఈ సభవారు తీర్మానించుచున్నారు.

13. (a) పాఠశాలలో వ్యాయామము విధిగా నేర్పుచు ఆ భవనములు పరిశుభ్రముగాను గాలి వెల్తురు ధారాళముగా లోపల ప్రవేశించుట కనుకూలముగా తగినంత బహిరంగ ఆటస్థలములు కలవిగాను ఉండవలెను.

(b) పాఠశాలలో ప్రారంభమున చేయు ప్రార్థన ఒక ప్రత్యేక మతసంబంధమునకు చెందినదిగా నుండక సర్వమత సమ్మతమైన ప్రార్థనగానే ఉండవలెను. అది మాతృభాషలో నుండవలెననియు పాఠశాలాధికారులను కోరుచున్నారు.

14. దేశదారిద్ర్యమును తొలగించుటకు దేశీయ పరిశ్రమల నభివృద్ధి చేయుట యావశ్యకము గనుక అట్టి పరిశ్రమాలయములను స్థాపించి దేశీయపరిశ్రమలకు ఎక్కువ ప్రోత్సాహమొసగ ప్రజలను ప్రార్థించుచూ మన దేశములోనే తయారైన వస్తువులనే వాడుకొనవలసినదిగా ప్రజలను ఈ సభవారు కోరుచున్నారు.

15. (a) గృహనిర్వాహకత్వమున తరిఫీదు చేయుటకై స్త్రీలకొరకు ప్రత్యేకముగా ఢిల్లీ నగరమున అఖిల భారత మహిళామండలివారు ఒక కళాశాలను స్థాపించినందులకు వారిని ఈ సభవారెంతయు నభినందించుచున్నారు.

(b) ఆంధ్రదేశ విద్యార్థినులుంగ ఆ కళాశాలకు పంపి వారు ఉపాధ్యాయులుగ తర్ఫీదై రాగలందులకు ఉచిత విద్యార్థినీవేతనములను నివ్వగలందులకు విద్యాశాఖాధికారులను హెచ్చరించుచున్నారు.

16. వైద్య విద్య నభ్యసించుటకు స్త్రీలకు ఎక్కువ ప్రోత్సాహము కలుగునట్లుగా విశాఖపట్టణ వైద్య కళాశాలలోను ఇతర కళాశాలలలోను ఎక్కువమంది విద్యార్థినులను చేర్చుటకుగాను వారికి ప్రత్యేక వసతి గృహములను ఏర్పరచుటకుగాను విద్యార్థినీవేతనములను విరివిగా నొసగుటకుగాను ఆంధ్రకళాపరిషత్తువారిని ఈ సభవారు కోరుచున్నారు.

ఏలూరు, 4-11-33

శ్రీమతి డాక్టరు ముత్తులక్ష్మి రెడ్డిగారి అధ్యక్షకోపన్యాసము.

సోదరీమణులారా,

నేడు మీ సమక్షమునకు నేను వచ్చుట నాకత్యంతానందదాయకమైన విషయము. మీరు ప్రేమతో నాకొసంగిన యీ మహోత్సవసన్మానమునకు నేను కృతజ్ఞురాలను.

ఈ తరుణమున ఇద్దరు గొప్ప ప్రతిభాశాలురనుగూర్చి మనము సంస్మరింపవలసియున్నది.

రాజరామమోహనరాయిగారును, డా. అనీబీసెంటమ్మగారును మనదేశమున కొనర్చిన యపారసేవను స్మరింపకతప్పదు. ఆధునికయుగము నుద్భవించిన మహాపురుషులలో రాజరామమోహనరాయిగారొకరు. వర్తమాన భారతదేశాభ్యుదయమున కాతడు పెట్టినదే భిక్ష. సాంఘిక విషయములలోను, మతవిషయములలోను, రాజకీయవిషయములలోను స్వాతంత్ర్యమును ప్రతిష్ఠించుటకును భారతజాతి నుద్ధరించుటకును ఆయన మార్గదర్శకుడాయెను. ఆయన మన కుపదేశించిన మార్గములనే మన దేశీయు లనుసరించియుండినచో, ప్రపంచములోని యితర నాగరిక దేశములవలెనే మన దేశముకూడ గొప్పదై స్వతంత్రమై సౌఖ్యసంపదలతో తులతూగుచుండెడిది.

డా. అనీబీసెంటమ్మగారు అభిమానించిన యీ దేశమునకు ఆమె కావించిన సేవ గణనాతీతము. స్త్రీ లెంతటి యుత్కృష్ట కార్యములనుజేయ సమర్థలో ఆమె నిరూపించెను. స్త్రీహృదయ మతివిశాలమైనదనియు, జాతిమత వర్ణభేదములు లేకుండ మానవకోటికంతకును స్త్రీలోకము మహోపకారములను చేయగలదనియు, తన సేవ ఎవరికి అత్యంతావసరమో వారి కామె సదా సేవ చేయగలదనియు ఆమె తన జీవితమువల్ల ఋజువుపరచెను. వీరిద్దరి సచ్చరిత్రములను జూచి యోగ్యులగు భారతీయు లందరును అనేక సద్విషయములను నేర్చుకొనవలసియున్నది.

ఆంధ్రదేశమున అఖిలభారత మహిళాసంఘమునకు, అనేక శాఖోపశాఖలు విస్తరిల్లిన వనియు, ఆంధ్రదేశము మన రాజధానిలో నొకభాగమే యయినను ఇతర భాషాప్రయుక్త ప్రదేశములకన్నను అధికముగ కృషిచేసి అనేక జిల్లాలయందు మహిళాసభలను జరిపియున్నదనియు మీ నివేదికవలన స్పష్టమగుచున్నది. ఆంధ్రనారీమణులు రాజకీయ స్వాతంత్ర్యము నెంత అవసరమని గుర్తెరింగియున్నారో, అట్లే సాంఘికవిద్యాసంస్కరణావశ్యకతలను గూడ గుర్తించుటలో వెనుకబడలేదనుట కిదియె తగిన తార్కాణము.

దేశస్వాతంత్ర్యమునకు కావలసిన సేవను త్యాగమును చేయుటయందు మీరు అగ్రస్థానము నలంకరించియున్నారు. సత్యాగ్రహోద్యమమునందు ఉత్తములగు స్త్రీ పురుషు లనేకులు అపరిమిత కష్టనిష్ఠురములకు పాల్పడి నేటికిని ఈ రాజధానియందలి అనేక కారాగృహములలో శిక్షల ననుభవించుచున్నారు. ఈ క్లిష్టపరిస్థితులయందు మీలో కొందరు మీ కాలమును బుద్ధిని సాంఘిక సేవయందు వినియోగించుట ప్రశంసనీయము. దీనినిబట్టి మీ దేశసేవ సర్వతోముఖమనియు, మీరు సాంఘిక రాజకీయ మత సాంప్రదాయముల నన్నింటిని సంస్కరించుచున్నారనియు విస్పష్టమగుచున్నది. కాని ఈ సాంఘిక రాజకీయ మతవిషయములు పరస్పరసంబంధముకలవై ఒకదానిపై నొకటి యాధారపడియున్నవి.

రాజకీయముగా మేల్కాంచిన ప్రజలు సాంఘిక విద్యావిషయక పరివర్తనయందును సమానమగు నుద్రేకమును చూపుట నేను సాధారణముగ కనుగొనుచున్న విషయము. సామాన్యముగ సంఘసంస్కరణములు స్త్రీసంఘమునకు సంబంధించిన సంస్కరణలతో నేకీభవించి వాటిపై నాధారపడియున్నవి. సంఘసంస్కరణ యనగా స్త్రీకి గృహమునందును, సంఘమునందును గల గౌరవమును వృద్ధిచేయుట.

(To be Continued.)

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